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A Voyage performed by the late Earl of Sandwich round the Mediterranean in the Years 1738 and 1739. Written by himself. Embellished with a Portrait of his Lordship, and illustrated with several Engravings of ancient Buildings and Inscriptions, with a Chart of his Course. To which are prefixed, Memoirs of the noble Author's Life, by John Cooke, M. A. Chaplain to his Lordship, and one of the Chaplains of Greenwich Hospital. 4to. 2l. 2s. Cadell and Davies. 1799.

THE memory of this nobleman, who long acted very conspicuously in a political line, has obtained that homage of applause which envy, political inveteracy, or party prejudice, frequently withheld during his life. Able, active, and disinterested in almost every office, in some he displayed talents of a higher class. As a negotiator, he was distinguished for sagacity and address; as the representative of his king, for spirit, magnificence, and firmness: at the head of the admiralty he was regarded as intelligent, enterprising, and zealous; while his conviviality, his cheerfulness, the polish of his manners, and his varied accomplishments, rendered him a general favourite in private life. In parliament, he was rather distinguished for calm address, for judgement and discretion, than for the more brilliant talents of a splendid orator. He always spoke to the purpose; and, in his hands, a cause was not betrayed by heedless precipitancy, or injured by injudicious concessions. He was, perhaps, during the administration of lord North, the ablest assistant of the minister in the house of peers. Of his general attainments we have not the same opportunities of judging. The present work shows that he was not an inattentive reader of the classics; but we shall soon see that he read without deeply investigating different points; and, though, at the early period of these travels, little more could be expected than what an attentive memory could supply, we have no reason to think that his talents, in this line, were afterwards greatly matured. In the intervals of public business,

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the lighter studies and the polite arts seem to have been the great objects of his attention; and music, to attain such uncommon excellence as he possessed, must have engaged a large portion of his time. In the history and politics of modern times, he probably excelled; and, during the long period in which he presided at the admiralty, the various duties of his office (and we know not that he failed in any) must have required extensive information. The various events of his life are detailed, and decorated, as may be expected, with the exaggerations which friendship will always dictate, and candour should readily excuse. The account of the earl, as a parliamentary speaker, communicated by a friend, is a partial, but animated and able picture. Some other communications, interwoven in the narrative, also deserve great commendation. On the conviviality of the earl's character, Mr. Cooke enlarges, and of the performance of the oratorios at Hinchinbroke he gives an interesting description; but of the private life of our author he adds little. Friendship seems to draw a veil over the more exceptionable passages, and we shall not attempt to remove it; but we could have wished that splendid talents, a lively and active mind, pleasantry and good-nature, had not been debased by such errors and vices as have been attributed to this nobleman. Of the life, we will add a specimen.

‘ The earl of Sandwich was rather to be considered as an able and an intelligent speaker, than a brilliant and eloquent orator. In his early parliamentary career, he displayed uncommon knowledge of the sort of composition adapted to make an impression on a popular assembly; and from a happy choice of words, and a judicious arrangement of his argument, he seldom spoke without producing a sensible effect on the mind of every impartial auditor. In the latter part of his political life, and especially during the American war, his harangues were less remarkable for their grace and ornament, than for sound sense, and the valuable and appropriate information which they communicated. His speeches therefore were regarded as the lessons of experience and wisdom. He was never ambitious of obtruding himself upon the house. He had a peculiar delicacy of forbearance, arising from a sense of propriety; which, if more generally practised, would tend very much to expedite the public business by compressing the debates, now usually drawn out to an immeasurable and tiresome length, within more reasonable bounds. If, after having prepared himself on any important question, when he rose in the house any other lord first caught the chancellor's eye, he sat down with the most accommodating patience; and, if the lord, who spoke before him, anticipated the sentiments which he meant to offer, he either did not speak at all, or only spoke to such points as had not been adverted

to by the preceding speaker. Whenever therefore he rose, the house was assured that he had something material to communicate; he was accordingly listened to with attention, and seldom sat down without furnishing their lordships with facts at once important and interesting; of which no other peer was so perfectly master as himself. During the period of the American war he was frequently attacked in both houses for his official conduct or imputed malversation. When any such attempts were made in the house of peers, he heard his accusers with patience, and with equal temper as firmness refuted their allegations, exposing their fallacy or their falsehood. On all such occasions, he met his opponents fairly and openly, in some instances concurring in their motions for papers, which his adversaries imagined would prove him a negligent minister; in others resisting their object, by shewing the inexpediency or the impolicy of complying with their requests. In the parliamentary contest, to which the unfortunate events of the American war gave rise, he is to be found more than once rising in reply to the late earl of Chatham; whose extraordinary powers of eloquence inspired sufficient awe to silence and intimidate even lords of acknowledged ability. Lord Sandwich never in such cases suffered himself to be dazzled by the splendor of oratorical talents; or ever spoke without affording proof that his reply was necessary and adequate. In fact, his lordship never rose without first satisfying himself, that the speaker he meant to reply to was in error; and that a plain statement of the facts in question would dissipate the delusion, and afford conviction to the house. By this judicious conduct his lordship secured the respect of those whom he addressed, and commanded at all times an attentive hearing.' P. xxx.

The account of the voyage is now less interesting than it would have been at the period when it was written. It commenced in the year 1737. The earl, having visited Genoa and Leghorn, sailed to Capri, Elba, Corsica, and thence to the capital of Sardinia. He returned to the coast of Italy at Gaeta, whence he proceeded to Naples and to Sicily, through the famous strait which divides it from the continent. From Syracuse he repaired to Athens, whence he passed amidst the Grecian islands, examining the most considerable, and through the Propontis to Constantinople. The coast of Asia, and the eastern islands of the Archipelago, he surveyed in his return. From Rhodes he sailed to Cyprus, thence to Alexandria. After a long stay in Egypt, and a careful examination of the famous pyramids, he returned along the African coast, passing the greater and smaller Syrtis, reached the Kerkina islands, near the eastern coast of Barbary, and at length returned to Genoa.

Numerous objects of curiosity, scenes of extraordinary events, stupendous natural curiosities, and the various remains

of antiquity, lie in the course of this track. By these the earl is said to have greatly profited, and to have returned, richly laden with the best specimens of ancient arts and ancient learning; medals, cameos, intaglios, well decyphered inscriptions, and an ancient marble, of which we many years since had a particular account, under the title of Marmor Sandvicense. His journal, at that time, must have been also highly valuable: the path has been since much trodden, and a new traveller can only hope to obtain attention by pursuing different tracks, by the peculiar spirit of his narrative, or the vivacity of his observations.

At the period when these travels commenced, the age of nineteen, we cannot expect observations very acute or recondite. But it is the season of enthusiasm, and we expected to see it blaze forth at Athens and in Egypt, at Rome and at Troy, the scenes of the magnificent events, of which the classical scholar of genius and spirit must have read in the pages of Thucydides and Herodotus, of Virgil and Homer, with enthusiastic admiration. Our traveller, however, proceeded with equal calmness, we had almost said phlegm, through each spot, looking less at the objects than at his books, from which he might collect quotations; and we observed, with some concern, that Lucan and Silius Italicus were among the authors to whom he most frequently had recourse. The passage through Scylla and Charybdis seems scarcely to have awakened him; and *Ætna* appears in his eyes to have been a mountain only. We may be thought too severe; but we own, that we experienced some disgust at an apathy so unsuitable to our author's years, and a want of discrimination so unworthy of his talents. It may be alleged, that this is a juvenile performance; but the historical parts must be the *additions* of a subsequent period; and in these we find many things which the boasts or the fictions of Greece have suggested, acquiesced in as 'proofs of holy writ.' Numerous circumstances, inconsistent, improbable, and almost impossible, are adduced as historical truths, because they are mentioned by ancient historians. It is indeed but lately that the torch of common sense, and of sound investigation, has been permitted to illuminate these sacred recesses, and it has shown, that the Grecians, proverbially deceitful, were in their historical works particularly so. The Cretans, therefore, did not deserve exclusively to be called *αἱ ψευδοί*.

It is now time to give a few specimens of the work. We will select some of the most interesting parts; and, if we have been in an error, we shall thus correct our assertions.

Quâ cuspide vulnus
Sensit, et hâc ipsâ cuspide sensit opem.

‘The pen that gives the wound, instills the balm.’

We will first transcribe a more distinct account of the cavern, called the ear of Dionysius, than we have hitherto seen.

‘Hence we went directly to the Ear of Dionysius, which it would be difficult to say too much in praise of, or to give an idea sufficient to make a person comprehend the curiosity of this valuable piece of antiquity. It is at this instant as entire as when it was first made, and still retains that surprising power of reverberation of sounds. It is frequently made mention of in Cicero’s *Orat. in Verr.* by the denomination of *Latunizæ Syracusanæ*; and likewise in Seneca’s *Consolatio ad Marciam*. It is a large cavern cut horizontally into a rock, 72 feet high, 27 broad, and 219 in depth: the entrance is of the shape of an ass’s ear, and the inside somewhat of the form of the letter S. On the top of the cave there is a groove, which runs from one end to the other, and has communication with a small room at the entrance, now inaccessible, by reason of the height and steepness of the rock: this is imagined to have been a guard-room, where the tyrant used to place a sentinel, who, by hearing every the least whisper of the prisoners within, made his report accordingly to his masters. We fired a pistol in it, which made a noise like thunder. When one of us went to the end, and there fetched his breath, he was heard very distinctly by those without; and unfolding a letter as gently as possible, it seemed as if somebody had flapped a sheet of paper close to your ear: indeed the effects of the reverberation are so surprising, that people would be apt to think that those who related them, were giving into a vice, of which all travellers are generally suspected guilty.’

P. 22.

We will next select a passage, in which there is more of novelty, copying also the inscriptions, which are carefully decyphered, but left without an interpretation. We shall not attempt to supply it, as the general meaning is not difficult, and the minuter parts of the interpretation would engage us too far in their discussion or their defence.

‘As these ceremonies are to be found described at large in Dr. Potter, and other writers of the Greek antiquities, I shall content myself with observing those particulars only, which I found confirmed by inscriptions and medals.

‘Poppies were much used in this festival, as they were supposed to be highly esteemed by the goddess: whence Virgil has

—— ‘*Cereale papaver.*’ *Georg. i. 212.*

This I saw confirmed by a medal at Florence, in the grand duke’s collection: the face is the head of the empress, with the inscription

ΙΟΥΛΙΑ ΔΟΜΙΝΑ, the reverse the goddess Ceres, holding in one hand some ears of corn, and in the other a poppy.

Several medals, which I met with at Eleusis, on one side of which is the goddess herself, sitting in a chariot drawn by serpents, on the other a hog, with the inscription ΕΛΕΥΣΙΣ, are a proof that Ceres particularly delighted in the sacrifice of that animal, the reason of which Ovid tells us in the following lines :

‘Prima Ceres avidæ gavisa est sanguine porcæ
Ultra suas merito cæde nocentis opes.’ Fasti, l. i. 398.

The names of several of the offices appertaining to the celebration of the mysteries, I found confirmed by the inscriptions that I met with at Eleusis ; but more clearly in that which is in the temple of Theseus, at Athens, where you may find them all in their proper order.

ΒΟΥΛΗ Η ΕΞ ΑΡΕΙΟΥ ΠΑ
ΗΜΟΣ ΝΕΙΚΟΣΤΡΑΤΗΝ ΤΗΝ ΜΕΝΝΕ
ΕΡΝΕΙΚΙΔΟΥ ΘΥΓΑΤΕΡΑ ΜΥΘΕΙΣΑΝ
ΕΣΤΙΑΣ ΔΗΜΗΤΡΙ ΚΑΙ ΚΟΡΗ ΑΝΕΘΗΚΕΝ
ΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ ΑΝΑΘΕΣΣΕΩΣ
ΤΟΥ ΕΠΙΤΡΟΠΟΥ ΑΤΤΗΣ ΓΑΙΟΥ
ΚΑΣΙΟΥ ΣΗΜΑΚΙΔΟΥ

This is in the church-wall near the fountain. Callichorus ; the following ones before the door of the same church :

ΑΡΞΑΝΤΟΣ ΤΗΝ ΕΠΩ—
ΤΙΒ ΚΑ ΣΩΣΠΙΔΟΣ ΔΑ—
ΤΙΒ ΚΑ ΑΤΣΙΑΔΟΥ ΔΑ—
ΤΙΒ ΚΑ ΛΕΩΝΙΔΟΥ ΔΑΔΟΥΧΟΥ
ΣΥΝΚΛΗΤΙΚΩΝ ΑΝΕ—
ΕΝΝΕΑ ΚΑΙ ΔΕΚΑΤΟ —
ΔΙΑ ΒΙΟΥ ΔΙΠΛΩΤΩ —
ΛΟΓΙΣΤΗΝ ΚΑΤΑΠΕ —
ΕΠΙΔΑΤΡΙΟΙΣ ΧΑΙΡΩ —
ΚΟΡΩΝΕΤΙ ΘΗΒΑ —
ΤΗΣ ΤΕΛΛΗΣ ΑΡΕΤΗΣ —
ΙΕΡΟΦΑΝΤΙΝ ΤΗΣ ΝΕΩ
ΤΕΡΑΣΚΑ ΦΙΛΟΞΕΝΑ —
ΤΙ ΚΛΑΥΔΙΟΥ ΠΑΤΡΩΝΟΣ
ΜΕΛΙΤΕΩΣ ΘΥΓΑΤΕΡΑ
ΑΡΙΤΡΩΣΑΣΑΝ ΤΟΝ ΒΩΜΟΝ
ΤΗΣ ΝΕΩΤΕΡΑΣ ΘΕΟΥ
ΕΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ
ΑΝΑΘΕΣΣΕΩΣ ΤΟΥ ΥΙΟΥ
ΑΤΤΗΣ ΚΑ ΑΤΣΙΑΔΟΥ
ΤΟΥΤΙ ΚΑ ΠΑΤΡΩΝΟΣ ΥΙΟΥ
ΕΠΙ ΙΕΡΕΙΑΣ ΚΑ ΤΙΜΟΘΕΑΣ.

The remains of the temple of Ceres, that are still to be seen at Eleusis, shew it to have been a fabric of more than ordinary magni-

ficence. It was composed of three stories, each of a different order, as may be proved from the great quantities of Doric, Ionic, and Corinthian pillars; which, together with their capitals, and all their other ornaments, lie heaped one upon another in confusion. The building was of a very large extent, as is to be seen from the great space of ground, which is now covered with the ruins. It was built all of white marble; the pavement, which is still entire, being of the same. In one part of the temple is the statue of the goddess, buried in the ground almost up to her breasts: on her head she bears a basket filled with the various fruits of the earth, the outside of which is adorned with ears of corn and poppies. Her dress consists in a long garment, which covers her all over from below the neck to the feet, and is fastened on the top with a button on the left shoulder. The Turks, who have a superstition in not suffering any imitation of the work of God, have industriously spoiled the face of it; the rest is very entire, and cannot be too much admired for the delicacy of the workmanship, it being probably done by the hand of some celebrated master, at the time that arts and sciences were at their highest perfection in Greece. From what is now remaining above ground, which is about seven feet high, I judge the whole statue to have been near twenty feet in height. P. 82.

The grotto of Antiparos is well described; but various accounts, more picturesque and full, have been published since the period of our author's travels. We may however remark, that the present description is evidently copied from personal observation, and not obscured by general, often unmeaning, declamation. The account of Constantinople is copious; but various travellers, *since* our author's expedition, have *anticipated* his remarks. The customs of the Turks are described from the correct and indisputable relation of a person well acquainted with the oriental languages, and with the manners of this remarkable race. Justice to this nation requires the insertion of the *amende honorable* to its character, in a superior view.

‘ This people, however, who in regard to the more enlightened nations usually appear under the character of barbarians, are endowed with many shining qualities, which must necessarily turn to the shame and dishonour of those, who have the good fortune to enjoy many considerable advantages, which they are wholly strangers to. Their piety towards their Creator, the exact observance of the laws of their religion, the obedience to the commands of their sovereign, the respect to their superiors, their charity towards all distressed persons, their sobriety, their moderation, their unexampled integrity in trade, and the gravity and solidity, which they express in all their actions, are virtues, which are seldom wanting even to those of the meanest rank. In their conversation they always be-

have with such affability and modesty, that an improper gesture, an indecent expression, or an ill-timed demonstration of mirth, would be sufficient to cast a blemish upon any person's reputation. When a Turk addresses his equal, he gives him the title of brother; if it be one older than himself, he calls him master; if one of fewer years, he speaks to him by the name of son. Their union among one another is unexampled. Every muselman, or true believer, thinks himself obliged to exert his utmost strength in the defence of any of his brethren; and in the common cause no danger is great enough to deter them from prosecuting their purpose. They are, notwithstanding, haughty and arrogant in their prosperity; and, on the contrary, mean and abject under the frowns of fortune.' P. 139.

From this interesting communication we will quote a passage of a less favourable kind.

'The authority of the Turks over their wives, as I have already said, is purely absolute; which power is still further increased by the prohibition of their having any commerce with other men. This law the husbands make so good use of, that they oblige them to lead their whole lives in their harems; which are little other than so many perpetual prisons. It is not permitted to any of their relations, not even to those who are joined to them by the nearest ties of affinity, to see them with their faces uncovered; and a woman who would allow herself to be seen in any manner by any other than her father or brother, would be judged guilty of an act of the highest immodesty. However, the express injunction of Mahomet, in favour of these unhappy women, might be some comfort to them in their retirement, did not the disposition of the Turks, averse to the pleasures of matrimony, put them upon searching for excuses to deliver themselves from a task, which they consider as a severe and grievous imposition. They have other delights, to which they are so entirely addicted, that you will find few amongst them, the great especially, who do not prefer the company of a Ganymede to that of a Venus.

'The women, however, have their revenge; and, judging it not unreasonable to recompence themselves for the neglect of their husbands, by admitting in their room some young man, more sensible of the blessings conferred upon him, shew such skill and understanding in laying their schemes to procure their mutual happiness, that they give their lovers every day fresh occasion of admiring their perfections. Their measures for procuring opportunities of frequent interviews are always so well laid, that a discovery is next to impossible; and we may venture to affirm, that a person who had ever experienced an intrigue with a Turkish woman, would have no farther taste for the ladies of any other country, whom they would find, in every particular, so much their inferiors. The cleanliness and sweetness of their bodies, their advantageous dress,

which seems made purposely to inspire the warmest desires, the tenderness of their expressions, their words, and actions, which seem enough to declare the unfeigned sentiments of their hearts, their grace, air, and beauty, are sufficient to captivate the most unconquerable breast; while their sincerity and unequalled constancy are capable of fixing their lover's affection. They are so far from being interested in their passions, that they are always ready to sacrifice whatever belongs to them, so it may procure their lover's advantage, which is the consideration that they ever keep most at heart; letting slip no opportunity of loading him with presents; thinking themselves more than repaid by his preserving inviolate his constancy and affections. Not but that there are many instances of women, who in their intrigues have acted upon no other principle than that of satisfying their own sensual desires; who, being enamoured with some imprudent young man, have introduced him into their harems in woman's cloaths, where they have kept him till their passion was in some measure abated, after which they have freed themselves from a discovery, by inhumanly sacrificing their lover. Whenever any of these barbarities are committed, they are purely owing to the rigour and severity with which the law proceeds in relation to all cases of fornication or adultery. The least chimerical suspicion is sufficient grounds for a divorce; and the consequence of any thing, that bears the least face of a proof, is perpetual infamy and universal persecution. If an infidel is discovered to have had any secret commerce with a Turkish woman, he is obliged either to embrace the Mahometan faith, or suffer immediate death; while his paramour is indispensably condemned to be tied up in a sack, and thrown into the sea, that she may in that manner wash away the blackness of her crime. A Christian woman, however, may be married to a Turk without being obliged to change her faith, though all the children are to be educated in their father's religion.' P. 157.

This part of the narrative is disproportionally long; and the account of the revolution in 1730, though it contains many minute circumstances, known to few, is, from its little connexion with our own country, and its little interest in general, a tedious and unpleasing addition. Perhaps, however, at this time, when Turkish manners and politics are interesting, this episode may be deemed important.

Among the Grecian islands, the narrative of the voyage is interrupted by an account of their different eventful histories, copied, with little choice, from ancient and modern historians. It more resembles a history of these islands, than a descriptive voyage through them, and might be compiled, with little exertion of talent, in a well-furnished library. Even on the Trojan shores we find nothing that interests or amuses.

Among the observations respecting Scio, we find a short ac-

count of the Chian wine, and observe that the transparent dross, the subject of the Roman satirist's most bitter indignation, is not wholly laid aside. The wine is, at present, in esteem, and was formerly more so, as by its sweet, mild quality, it softened the harsh Falernian, the hock of antiquity. It thus formed the sack of Falstaff.

' This excellent liquor is produced in the western part of the island; which, though it be mountainous, is covered with many fine villages, and cultivated to the best advantage. On the other side, which fronts the gulph of Smyrna, is a very fine harbour, corruptly called Port Fin, from Delphinium, a fortress, which anciently stood at the extremity of it. The inhabitants of Scio, as they are in much better circumstances than any other people in these parts, live in a very handsome manner, being more civilized and affable to strangers than in any other isle of the Archipelago. The whole country round the town of Scio is covered with pleasure-houses and delightful gardens, where they pass their days in continual feasting and recreations. There is no nation in the world which exceeds the women of this place in gallantry, who are naturally disposed to mirth and gaiety, and delight in conversing with men, though for the most part according to the rules of the strictest modesty. In their dress they are extremely nice, and many of them very expensive. Their petticoats, which reach no lower than the calves of their legs, are full of plaits, and generally made of red damask. About their shoulders they wear a short quilted jacket of white satin, and on their heads a very high muslin coif, made somewhat in the manner of a janissary's turban, which has the best effect imaginable. In their ears they carry very large golden ear-rings; and those who can go to the expence, wear necklaces of diamonds and other precious stones. Their breasts are covered with nothing but a thin white gauze, which is wholly transparent; and their legs and feet, which for the most part are nicely shaped, with white stockings, and slippers after the European manner. They might have a very good title to the prize of beauty, did they not themselves spoil their features and complexions with an excessive quantity of paint both white and red, which, though they lay on with very great art and skill, renders them far inferior to what nature originally designed. They have also another great disadvantage, which is almost universal among them; I mean bad teeth, which defect is attributed to the great quantity of mastic, which they have continually in their mouths, being bred up with the notion of its being good for the breath. All their discourses are upon amorous subjects, notwithstanding which they are such true coquettes, that, though they readily give a man many considerable liberties, yet they will seldom allow him the last favour, unless after a very long and obsequious attendance.' P. 319.

- Egypt has been often trodden by travellers of different de-

scriptions, since our traveller's visit; and consequently we can expect little novelty. The earl seems to have examined the pyramids with great attention, and to have penetrated their interior parts, so far as they were accessible. He concludes, that they were designed for royal sepulchres; and their origin, which was forgotten or unknown, even in the days of Herodotus, cannot of course be investigated at this time. On the whole, his description of Egypt is clear and satisfactory. It is the plain relation of a judicious observer, without the affectation of meretricious ornament.

The following quotation may please an antiquary.

‘ About half a mile from Mattareah are the ruins of Heliopolis, consisting in several foundations of ancient buildings, an obelisk, a sphynx, and a square mound of earth, about two miles in circumference. Exactly in the centre of this inclosure stands the obelisk, in every respect like that of Alexandria, only in its height, which is superior, being, as I found from the exactest measurements, sixty-three feet high, and six in breadth at the base. We are informed by Pliny, that Sochis and Ramises, each of them, erected four obelisks at Heliopolis, the one of forty and the other of forty-eight cubits in height:

“ In supradictâ urbe (Solis) Sochis instituit quatuor numero obeliscos, quadragenum octonum cubitorum longitudine: Ramises autem (is quo regnante Ilium captum est) quadraginta cubitorum.”
Plin. l. xxxvi. c. 8.

‘ Now, from the dimensions of the obelisk remaining, I think it plain, that this is one of those erected by Ramises: for allowing to each cubit twenty inches, the forty will amount to sixty-six feet and eight inches, the overplus of which is a very reasonable allowance for that part of the base, which has been covered by the increase of the land: and it is evident, that there is not more hidden under the surface of the earth (as some have pretended), since the hieroglyphics, which are inscribed upon the four sides of the obelisk, are terminated for above the space of a foot before they come to the ground, which proves that the shaft is not of a much greater length. The sphynx, which is placed to the westward of the obelisk, is so much defaced, that unless one had already seen the situation and form of that near Giesâ, it would be difficult to say what it was, since it appears at first sight little better than a rude unformed mass of stone. The mound of earth, which surrounds the obelisk and sphynx, is by some imagined to be the circuit of the city of Heliopolis; but to me it appears to be of too little extent, since we learn from the ancient writers, that it was a very considerable city. On the other side, to allow it to be the circumference only of the Temple of the Sun, seems to be too great a concession; since a single edifice, two miles round, must exceed every thing of that nature, of which we have any certain knowledge or

account. One may, indeed, have very good reason to judge from the sphynx, that the temple stood upon that very spot of ground, since we are informed by Herodotus, that the area before it, which was very spacious, was set on each side with a double row of sphynxes of very large dimensions, placed at equal distances from each other of twenty feet. The void spaces, left between the sphynxes, were filled up with columns and obelisks, of which that I have already taken notice of is most probably the only one remaining.' P. 473.

We would willingly have selected some account of Malta, and of the election of its grand master; but we find little on the subject of its defence, without any notice of its last very important siege by the Turks, which forms such an interesting episode in Dr. Watson's History. From this, however, it could not have been extracted, though the authors who supplied him (and we suspect that we have formerly seen more than its substance) must have been known to the earl. The account of the election is now less interesting, as Paul I. is self-elected, and likely to preserve his new territory, when he shall be in possession, at a period probably not very distant.

After this full account of the work, we need not add much with respect to its general character. Of the taste and learning displayed in it, the biographer says, it would ill become him to speak; and of both these points our readers can now form their own opinion. The language is simply neat, often classically perspicuous; but it sometimes exhibits anomalies in the spelling. The classical reader, for whom this work seems chiefly designed, will recall with pleasure the scenes of his studies, thus brought to his recollection, with their illustrations from the favourites of his early days. On the whole, perhaps, the work is pleasing rather than instructive. To the general reader it will want novelty and interest; and perhaps the scholar will occasionally regret, that subjects which offer a prospect of information are often too hastily closed.

Antient Metaphysics. Vol. VI. 4to. 15s. Boards. Cadell and Davies. 1799.*

FEW of our readers, we may suppose, are unacquainted with the circumstance that the venerable author of the *Antient Metaphysics* is no more; and from the introductory passage of the present volume it appears that lord Monboddo indulged a *presentiment* that he should not long survive the publication.

'This last volume of my *Metaphysics*, probably the last volume of any kind that I shall publish, will be entirely theological; which I think is a proper conclusion of metaphysics: for theology is the

* See our XXIIIrd Vol, New Arr. p. 369.

summit of metaphysics, of all philosophy, and, indeed, of all human knowledge: and I hope the reader will consider the three immediate preceding volumes, which contain the History of Man, the noblest work of God on this earth, as not an improper introduction to the demonstration I am now to give of the being and attributes of God; for I hold the history and philosophy of man to be inseparably connected with theology.' P. i.

To the concluding observation we heartily assent; and we are better pleased with this part of his metaphysical system than with those on which his pen was previously employed. In defiance of ridicule he took 'the high *priori* road' in the investigation of this important subject.

'I shall' (he observes) 'follow a method different from what has hitherto been followed. Not that I mean to derogate from the weight of the arguments used by other writers to prove the existence of Deity; far less do I intend to refute them. But the principles of my philosophy, that is of the antient philosophy, lead me to investigate the subject in a different manner, and to use proofs of a different kind; beginning with the being of a God, which, in the natural order of things, ought to be considered before his attributes.' P. 2.

The piety and morality of the author's intentions preclude any objection to his choice of the track through which he purposed to accomplish his metaphysical journey. We wish, however, that his bigoted attachment to the ancients had not led him to repeat his absurd depreciation of the lights of the modern world. From the same prejudice which influenced him to pronounce that 'Locke was ignorant of logic,' he doubted whether Dr. Clarke, 'not being learned in ancient philosophy, could be a good metaphysician.' The immortal Newton, whose explanations of the sublime system of the universe have so strikingly illustrated the wisdom and omnipotence of its great author, is represented as having, by his doctrines, 'carried the system of materialism farther than any other author ancient or modern;' and even Euclid, the *ancient* inductor of mathematicians, is accused of not having understood the principles of 'geometry and arithmetic!' We shall probably gratify curiosity in offering a specimen of these strange animadversions.

'Sir Isaac was, no doubt, a very good mathematician and a great astronomer. But mathematics and astronomy are sciences different from philosophy: and I do not believe that sir Isaac was learned in philosophy; nor did I ever hear that he had studied it, or had read any book upon the subject. Now, in philosophy are contained the general and fundamental principles of all sciences; and therefore I call it the science of sciences. A man, therefore, may be learned

in any of the inferior sciences, but if he be not a philosopher, he will not know the principles from which that science is derived. Of this Euclid is a remarkable example. He understood both geometry and arithmetic, and has given us an excellent work upon each of these sciences. But he did not know the philosophy of either of them, not even what the subject of them is: at least he has not told us that the subject of both of them is quantity; and that quantity is that which is divisible into parts, which parts are either continuous, or discrete, that is separated. If the parts are continuous, they make what is called magnitude, which is the subject of geometry; if they are discrete, they make what is called number, which is the subject of arithmetic. Now a man who does not know to what category the science he treats belongs, may be said, in a philosophical sense, not to know what he treats. Euclid, therefore, not knowing that both the sciences belong to the category, or general idea of quantity, and not being able to distinguish the two specieses of that quantity, may be said not to have known, philosophically, what either of the sciences is. And the definition he has given us of what he makes to be the first principle of geometry, viz. a point, shows that he was no philosopher; for he says, 'That a point is that which has no parts or magnitude.' Now, that is the definition of an immaterial substance, not of a point, which is certainly a material substance, being the extremity of a line, as in an after definition he tells us it is. But, besides this connection which it has with a line, it has an existence by itself: for, as Aristotle has observed, it has a place, and, consequently, must be matter or body; whereas, as the same author tells us, a monade has no place. And this he makes to be the difference betwixt the two sciences, but which Euclid does not appear to have known; though the difference be so great, that geometry applies only to matter or body, whereas, arithmetic applies to all things, material or immaterial, substance or quality; so that arithmetic, though it be so common a science, is the most universal and most comprehensive of all sciences, as it applies to every thing that exists. But though Euclid seems not to have been able to discriminate these two sciences of arithmetic and geometry, he understood the sciences themselves, and the practice of them, and has treated of both very accurately. In like manner, sir Isaac Newton has treated of the motions of the celestial bodies, and has explained, most accurately, by what laws and rules these motions are conducted. But he did not understand the philosophy of motion: for he could not define it as Aristotle has done; nor did he know that it is a most wonderful being, (if it can be called a being), having no fixed or permanent existence, nor continuing the same for two moments together, but existing only in constant change and succession. But what is worse, he did not know what is the cause of it and produces it, whether mind or body. Now, to know this, is an important point of philosophy, and of the highest philosophy, that is theology: for, unless we know

that mind is ultimately the cause of all motion in the universe, and that all bodies are moved by mind mediately or immediately, we cannot believe that God is the author of this universe, the whole business of which is carried on by motion; every body being moved one way or another, not immediately by the supreme mind, which it would be impious to suppose incorporated with body, (in which way only mind can move body), but by particular minds of number infinite, all proceeding from him, and moving, one way or another, every body in the universe; and as all their motions are directed by supreme intelligence, or by the ministers of that intelligence, the business of nature is carried on in the most regular and orderly manner, and so as to make a most wonderful system of the whole. But sir Isaac, not being a philosopher, did not conceive how mind could move body, nor how body could be at all moved otherwise than in the way we perceive by our senses, that is by the impulse of other bodies.' P. 27.

The whimsical dogmatism with which our author asserts the superiority of the ancient over the modern philosophy will extort a smile from those who are not of the sect of *ancient metaphysicians*. The speculations of lord Monboddo on the subject of motion certainly do not go farther in proving the existence of the deity than the series of second causes by which Newton has explained the mechanism of the universe. On the contrary, his lordship's philosophy of impulses seems nearly on a level with the ignorance of his own savage, who

' Sees God in clouds, or hears him in the wind.'

But though our author peculiarly verifies the remark of Cicero, that the most absurd things can be said by philosophers, the chaos of his metaphysics is occasionally brightened by gleams of moral wisdom, as in the following remarks on the employment of the intellectual faculties of our species.

' Our intellect, such as it is, is our governing principle in this life. But we are moved also by instinct to do several things. Of the difference betwixt instinct and intellect I shall speak in the sequel of this work. Here it will be sufficient to observe, that, when we are moved by instinct, we act as the brute animals do: but when we act by intelligence, we are guided by an opinion which we have formed that the action is good, by which I mean contributing to our happiness; whereas if the opinion we form is wrong, and if the action be truly not good, but evil, then we so far make ourselves miserable. So that upon the use we make of our intelligence depends our happiness or misery in this life; and I may add also in the life to come. If we employ our intelligence in studying to do all the good we can to our fellow creatures, and if we cultivate it by arts, sciences, and philosophy, the summit of which, and of all human knowledge, is theology; (for, by the study of it, we are en-

abled to form some idea of God, and to learn that he is the author of all things in the universe); and if we study the wisdom and goodness which he has shown in his works, the contemplation of which wisdom and goodness is the greatest happiness that the intellectual nature can enjoy, then we are, by this use of our intellect, as happy as we can be in this life. But, on the contrary, if we employ it only in procuring means to indulge the pleasures of sense, or to feed our vanity, we are miserable. And there are two passions, for the gratifying of which if we employ our intellect, (I mean avarice and ambition), we are not only miserable, but the most mischievous animal upon this earth; for our intellect, when it is so employed, makes us much more mischievous than any other animal which has not the use of that faculty. Now ambition is the desire of power and pre-eminence; and avarice, which is the desire of wealth, is seldom or never separated from ambition, since wealth does in some degree give power and pre-eminence: and these two, joined together, have not only been the causes of most destructive wars, but have produced those great empires which have destroyed so many of the human species and may be said to have desolated the earth.' p. 72.

We fear that volumes of such philanthropic observations on the proper use of the human intellect would produce no practical effect on the conduct of mankind:—that man has highly improved himself, and is advancing in civilisation, cannot be denied; but there is so great a mixture of infirmity in his composition, that philosophy cannot hope for a complete victory over the passions.

———' Suberunt priscae vestigia fraudis,
Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos.'

—————erunt etiam altera bella.'

On the subject of the KAAON, our author is thoroughly Platonic; and the conclusion of his commentary seems to rival the sublime declamation of the Grecian philosopher.

'Those, who deny that beauty has a real existence in nature and hold that it exists only in the imaginations of men, deny at the same time that the intellectual mind enjoys any real pleasure. That it does not enjoy sensual pleasures, every body must allow: but I say further, that even wealth and power give no pleasure to the intellectual mind, except by affording it the means of enjoying the pleasure of doing good, by relieving the distresses of the poor, rewarding the virtuous, and serving the public. Such persons therefore must also deny that virtue gives any pleasure to the intellectual mind; and that the beauty of holiness, and the contemplation of the wisdom and goodness of God, give pleasure to that mind: neither can

they admit that the fine arts give any pleasure to our intellect, or any arts or sciences; for I say that it is the beauty, which we discover in science, that gives us the pleasure it affords:—in short they must deny that our intellectual mind enjoys any pleasure; and must maintain that our whole happiness consists in the pleasures of the animal life, which the brutes enjoy.

‘I will conclude this long dissertation upon the beautiful, by referring to a passage in a preceding part of this vol. (pp. 189 and 190), where I have said that the wisdom and goodness of God are manifested by his making the sense of the beautiful so congenial to our nature as intelligent beings, that we cannot have the least degree of intelligence without some sense of it; and that, as it is the foundation both of virtue and religion, we appear to be ‘formed by nature for both.’ To which I will add, that the goodness of God is manifested, not only by giving an instinct to our animal nature, by which we and other animals are directed to do what is necessary for its preservation, but also by giving an instinctive tendency to our intellectual mind, by which it is prompted both to virtue and religion, which must make its greatest happiness.’ P. 276.

Notwithstanding his approbation of the life of those savages who are unaccustomed to the use of fire and of clothing, and his favorite dogma that the habits and the comforts of civilised life are traits of degeneracy from the natural state of man, he acknowledges, as the result of his own theological system, the benefits, and even the necessity of civilisation.

‘I hope the reader will think I have said enough to prove the goodness, as well as the wisdom of God, towards man: for I have shown that, according to the order of nature, it was of necessity that some of the species should fall; and, in consequence of that fall, lose the use of intellect, retaining only the capacity of it;—that, for being restored to the use of intellect, civil society was absolutely necessary; and accordingly by civil society we have recovered the use of intellect, all men more or less;—that though civil society must necessarily produce, among men of weak and imperfect intellects, many vices and follies, which must make the greater part of them not happy in this life, the goodness of God has so ordered matters, that, by the cultivation of arts and sciences, and especially by religion, we may correct those vices and follies, and improve our intellect so much, as to make us fit for a better and happier state in the life to come: or if we should not do that, that we must go to another life of severer trial and probation; and so on from one state to another till at last every one of us shall attain to all the happiness that his nature is capable of.’ P. 277.

These observations are just; but we may remark, in the words of an eminent critic, on that fanciful production, the ‘Origin of Evil,’ that after a long and toilsome march with
CRIT. REV. VOL. XXVIII. Feb. 1800. L

our author, '*instead of going forward, we have only been turning round.*' If civilisation be necessary and beneficial to man, why have we been so frequently and tauntingly reminded of the strength and agility of the ourang-outang, and the rude simplicity of the savages of Terra del Fuego?

The religious creed of so extraordinary a man as lord Monboddo must be an object of curiosity: we extract the passage in which it is contained, though rather long, as it may be presumed that his lordship's works are not in general circulation.

† 'The Christian religion is not only of the greatest benefit to men, while they are young and in health, by enabling them to support misfortunes and afflictions, from the hopes of being happier in a future life; but, when they become old, and are approaching to their end, it is the only consolation they can have, and the only thing that can make them die with any ease or comfort; for in this world they can then have no comfort. But if they have lived as they ought to have done, they will have the prospect of being happier in the next life than they could be in this with all the enjoyments that youth and wealth, and all the gifts of fortune could furnish them; and this will make a true Christian not only die even a painful death with comfort, if he has lived as he ought to have done, but wish to die when God and nature has appointed that he should die. Whereas a man, who has no prospect of happiness in a future life, cannot leave this life, and the many good things he may enjoy in it, with any comfort or peace of mind, but must consider himself as deprived of all happiness: in short, he must die a painful and miserable death, especially if he leave behind him relations and friends whom he loved, and in whose society he had great pleasure. The Christian religion, therefore, not only enables us to support the greatest misfortunes while we live, but makes us die with the hope of being much happier in the life to come, than we can be in this.

'Our future happiness, however, cannot be that in which many people in this life make their happiness to consist; I mean sensual pleasures, and those of vanity and ambition: but it must be purely intellectual, produced by the contemplation of the wisdom, the goodness, and the beauty of the works of God. Now in order to enjoy this highest pleasure in a future life, a man must be prepared for it in this life: and it is not sufficient that he is not vitious or wicked, but he must have cultivated his understanding by arts and sciences, and by the other studies I have mentioned, and so have prepared his mind for the more perfect knowledge which he will have in a future state. In this way his mind will acquire the sense of pleasure, not sensual, but intellectual, and so be prepared for the enjoyment of that pleasure in the next world: for it is a law of nature, and agreeable to the order of things in this universe, that no animal, and indeed I may say no thing, should proceed from one state to another immediately and directly, without being previously

prepared for that other state. Before, therefore, such a man comes to enjoy that happiness, which I have mentioned, in a future state, he must first go to another state, in which he is to prepare his mind in the way I have mentioned. But if he be wicked or vitious, he must go to a state different from that I have now mentioned, in which he is to be punished for his wickedness and vices in this state, and in that way prepared to receive instruction in another: for that he is to be eternally damned, I cannot believe; as I do not think it reconcileable with the goodness of God, that he should have produced any being that was destined, even through his own fault, to be eternally miserable: nor do I think it reconcileable with the justice of God that any man, for all the offences he could commit in this short life on earth, should be condemned to eternal pain and misery. I therefore cannot believe in the duration of this punishment of man after death, any more than I can believe in the manner of it, by fire and brimstone, which I think cannot be conceived as the punishment of an unembodied mind. At the same time, I think it was not improper to terrify the vulgar (that is by far the greatest part of men) by threatening them with such a punishment, to frighten them from vice and wickedness. I hold it therefore, that after man is brought to a due sense of his transgressions in this life, he is to go to another, in order to prepare himself for a better life: and if he does not there prepare himself sufficiently, he must go on still to another state, till at last he be prepared to enjoy as much happiness as his nature is capable of. Now in passing through these several states, and undergoing pains in each of them, man, being an intelligent animal with consciousness and reflection, must at last be convinced of his folly and repent, and so be delivered from his misery, and made as happy as his nature will admit. For there is a great difference of natures in different individuals; and it would not be consistent with the order of things, and that variety, which we observe in nature, if all the individuals of the same species were equally capable of the same degree of happiness: but the wisdom and goodness of God have so ordered things, that every individual of the human species enjoys, sooner or later, all the happiness that his nature is capable of. And even in this life we may observe, that every man is as happy as by his nature he can be: for if a man indulge in bodily pleasures, or in those pleasures of the mind, which vanity and ambition furnish, he will enjoy the gratifications which those pleasures give him; so that he is not perfectly miserable; for he enjoys pleasure, and so is happy to a certain degree, though that pleasure be so much overbalanced by pain, that upon the whole he cannot be said to be happy even in this life, and will suffer much misery in the life to come. Whereas if he practise virtue and religion, he will be as happy, even in this life, as his nature will admit. And thus I think I have explained, what I have advanced in a former part of this volume, and which no doubt would appear a very great paradox to most of my readers, that every man even in

this life is as happy as his nature will admit: and indeed it will, upon due consideration, appear to be no paradox, if we consider that every man, by the exercise of his free will, has it in his power to form to himself what may be called a new nature. It was by the exercise of that faculty that man fell from his more perfect state to the state he is now in; and in this state he continues still to exercise that free will, and thus to make to himself a nature that takes delight in virtue and religion; and so he is as happy as he can be in this life. Whereas if by a wrong use of his free will he forms a habit and disposition of mind, by which he makes his happiness to consist in sensual pleasures, or those of vanity and ambition, he is miserable even in this life; and if he does not repent and change his course of life, he will be still more miserable in the life to come. P. 250.

Some points of this creed are not strictly orthodox, but the general sentiments which pervade it will be applauded by the pious Christian. The expedient, however, of terrifying 'the vulgar,' by doctrines which we do not ourselves believe, is highly reprehensible: it is '*doing evil that good may come*;' a practice against which we are warned by the highest authority. Religion, in every case, discountenances artifice, and it is beneath philosophy to assist in imposture.

One of his lordship's tenets, the non-eternity of punishment for the sins of mankind, is far from being new or singular. We believe that it was promulgated by some very old expositors of the Scriptures; and, in late years, it has been revived by a sect called Universalists with much effect among that multitude, which, this writer thinks, should be terrified by a literal interpretation of the denunciations in the sacred writings.

To this volume there is an Appendix, in which the author endeavours to explain 'the nature of this wonderful system [of the universe] containing so many other systems, and to show that it is *one* system of which all the several parts are wonderfully connected together.' In this endeavour we observe nothing more than the trite discussion which has been embellished by the splendid numbers of Pope, and bespangled by the *petit-maitre* philosophy of the author of the '*Origin of Evil*.' The volume is concluded by a passage that concisely and strikingly displays the doting infirmity of the author on the topic of the ancient philosophy.

'The apology which I make for my censure of Mr. Locke and sir Isaac Newton, is, that I have derived from Greek authors the philosophy which the Greeks learned from the Egyptians, in whose wisdom (or philosophy, which is the proper translation of the Greek word *σοφία* in the Septuagint) Moses was instructed: Now these Greek authors it does not appear that either Mr. Locke or sir Isaac ever studied; otherwise I am persuaded we should have had from

them a philosophy very different from what they have given us: for Mr. Locke would have been taught to distinguish betwixt sensations and ideas, and how to give a logical definition of truth; and sir Isaac would have learned that the Greeks knew that body, if it was not moved by the impulse of some other body, could not begin motion, nor, when so impelled, continue it after the impulse had ceased; in short, that body can be moved by mind only: for, that mind moves body the antient philosophers thought they knew by the most certain of all knowledge, consciousness, which informed them that their own bodies were not moved by ethers and subtile fluids, as sir Isaac supposes, but by their own minds. So that my apology comes to this, that I do not pretend to excel these two authors in genius or invention, but have only copied from Greek authors, whom they had not read, and who got their learning from Egypt, the parent country of all arts and sciences.' Vol. vi. p. 351.

Thus proudly equipped in the discarded and beggarly rags of the ancient philosophy, does the author of these volumes despise the radiant and imperishable robes with which science and reason have invested a Newton and a Locke!

To the learning and the intentions of lord Monboddo, to the piety and the benevolence of his character, we have taken proper occasion of doing that justice, which no singularity or absurdity of speculation should prevent: as a writer, we have not exhibited him partially, but have contrasted the grave whimsicalities of his general opinions, with the solid and valuable reflexions which are scattered in his laborious volumes: indeed from several passages which we have quoted, it must be obvious that his lordship, like the hero of Cervantes, had the capacity of making very ingenious and instructive remarks on topics unconnected with the theme of his enthusiastic dotage.

Fragments of Scottish History. 4to. 1l. 1s. Boards. White.

THE contents of this work are, 1. Desultory reflexions on the state of ancient Scotland, with a curious appendix of charters, and other original documents. 2. The diary of Robert Birrel, from 1532 to 1605. 3. The expedition into Scotland, by the earl of Hertford, in 1544. 4. The expedition into Scotland by the same person, when duke of Somerset.

The learned and ingenious writer thus begins his preface.

'The following reflexions are a selection from notes which occurred during the perusal of some volumes of history. The period alluded to, is chiefly between the reign of Malcolm Canmore, and the death of Alexander III.—Although never intended to come un-

der the description of a dissertation, it was meant to notice, what other authors had not remarked, or applied to a different purpose; whence, it will not be surprising that the subject is abrupt, and less appears than might have been written upon it.—I am sorry, upon revival, to find some things that have been said before.

‘When an author speaks of his labours, merit is indirectly ascribed to himself: but it is doubtless more easy to complete a history of any civilized country in Europe, than to elucidate one obscure century of the history of Scotland.—Yet theories are continually reared upon materials, the failure or imbecility of the smallest particle of which, would level the superstructure for ever. I make no positive assertion: every one may draw that inference from the authorities quoted, which seems to him the most reasonable: and if, at the present moment, I incline to any side, I do not warrant the continuance of my opinion; for I have little doubt, that more information in the history of the nation might prompt me to change.’
P. i.

We are sorry to find his preface terminate with a declaration, that, with this work, he will bid adieu to the antiquities of his country: few will be found more capable of giving them a due illustration.

The desultory reflexions evince various and exact reading. So modest is their title, that it would be uncandid to estimate their value by the severe rules of criticism, which might justly be applied to finished dissertations. The sudden transitions and evanescent hints often excite regret that the author has so much undervalued his own productions, and that pearls, which deserved to be set in gold, are scattered with careless profusion.

‘The employments of the northern females were rude, and their state an abject subjection to the men. We read of the loom, and the pencil of the East: but the northern women filled the drinking horns (a), and followed the men to battle. The manners of nations are most varied in the treatment of their females. A writer of reputation thinks their station was eminent in the North, and their employments more befitting the modern ideas of feminine delicacy (b). But it is difficult to reconcile our notions of a barbarous people, and respect for females. In our own days, we see exactly the reverse. I know well what is said of the Lycians, the Libyans, the Garrows, the Natches, and some North American nations: but this is insufficient to prove a general character. There is, in all history, a remarkable contradiction here. One would think the condition of the females was servile; yet the functions they dis-

(a) Wormius Monumenta Danica, p. 388. Fast. Dan. p. 62. De Auro Corn. Reg. Christ. Will. of Malmib. &c.

(b) Gilb. Stuart's View of Society in Europe. Richardson on Eastern Manners, &c.

charged would prompt us to imagine it held importance. No Egyptian woman was permitted to be a priestess (*c*): but the Greeks and Romans bestowed this rank upon them. They dispensed the mysteries of the oracles; and, at Rome, had a temple, which it was death for a man to enter. They were the priestesses and prophetesses of the ruder nations; and the names of Geirrid, Keidr, and Thorbiorg, are famous in the North. Heraclides ascribes an honourable office to the Persian women: "Three hundred watch the king by night, singing, and playing upon the harp (*d*)."¹ Yet we are told, the Persian king "governed the queen like a master (*e*)."² The Egyptians, according to Diodorus, allowed a queen more authority than a king (*f*).³ Some of the Germans brought portions to their wives (*g*), as well as some of the ancient nations in Spain (*h*).—The Grecian women were certainly under restraint. An Athenian of rank "chides his wife for wearing high-heeled shoes, and painting her face:" he tells her, that "standing at her loom would improve her mien; and baking, or such menial occupations, would give a preferable glow to her complexion."—The condition of the Roman women is uncertain. They seem, at one period, to have lived in the most unbounded licentiousness. Men and women promiscuously frequented the public baths, under the reign of Hadrian.—In the more early ages, a husband could put his wife to death for adultery, or for being intoxicated (*i*).⁴ In later times, there was a law enacted—" *Ne questum corpore faceret, cui avus, aut pater, aut maritus, eques Romanus fuisset* (*k*)."⁵ The contrast is remarkable. But the limitations of female liberty, existing in most nations, is sufficient to decide their state. The ancient eastern nations exposed their women in public markets for sale; and there the men purchased them indiscriminately for slaves or wives (*l*).⁶ The infidelity of the wife has always been more severely punished than that of the husband. In most cases it was death; which is still inflicted among the savage nations, and the modern Tartars. The husband is the executioner.

A celebrated author, who attained the utmost limits of ecclesiastical dignity, affirms, the Scottish women were amorous; and that kisses were less valued in Scotland, than touching the hand was in Italy (*m*).⁷ This might be true. Modesty is an acquired idea; and no female bears the burden of chastity, when an opportunity offers to lay it down. Few savage females are reserved.—But I do not know that the northern nations are prone to love: which rather seems a characteristic of the warmer regions. Yet, were we

(*c*) Herodotus; ii. 35.

(*d*) Heraclides à Gronov.

(*e*) Dion. ap. Athenæum.

(*f*) Lib. i. cap. 23.

(*g*) Tacitus de Morib. German.

(*h*) Strabo, p. 251, edit. 1707.

(*i*) Dionysius Halicarnass. lib. ii. 25.

(*j*) Aelius Spartianus, in Vit. Hadr.

(*k*) Tacit. Hist. ii. 75.

(*l*) Nicolaus Damascen. p. 520.

(*m*) Strabo, lib. 15. Herodot. i. 196, &c.

(*n*) Pope Pius II.

ignorant of the influence of the church, perhaps we might acquiesce with his learned holiness : for the legislature has, with singular care, declared the pain of fornication to be, "shaving the head, imprisonment, immersion thrice in the deepest and dirtiest pool of water in the town or parish, and banishment from these for ever (n)." *O tempora ! O mores !* How different, at one period, the customs of the neighbouring countries ! Robert, duke of Normandy, constituted one Baldric *custos meretricum publice venalium* (o). And over the doors of a palace belonging to cardinal Wolsey, was inscribed, "*Domus meretricum Domini Cardinalis.*" The *marescallus meretricum* was an officer under the crown.—We must acknowledge, however, that a passion for celibacy seems not to have affected the Scottish females. Of about two hundred religious houses, only twenty-two were nunneries ; and, we are told, the morals of the nuns in some, occasioned their suppression.

"Castā igitur nulla est : castæ sunt mille : quid ergo

"Castā facit ? non dat : non tamen illa negat."

Martial, Ep. iv. 71.

It is said, that in England the nuns were as numerous as the monks. There was an hermaphrodite order, where monks and nuns lived under the same roof. There were 1100 nuns of this order, and only 800 monks (p). We had, in Scotland, but one similar convent (q).

Describing the state of ancient Scotland, Boyce says, the women were nearly as strong as the men. "Al rank, madynis and wyffis, gif thay war nocht with child, yeid als weile to battel as the men (r)." Boyce is not to be trusted ; and, did I mean to write a history of national manners, I might search for more authentic authorities. However, he may be right. The females of many nations have been militant, both in the East, and in the West. No one is ignorant of Semiramis, Artemisia, Zenobia, or Boadicea. The Sacæ (s), the Æthiopians (t), the Triballi, had, according to Damascenus, four ranks in their armies ; the last of women, to recal the fugitives (u). This, if true, might be a reason why the character of Amazons is ascribed to some nations. The German women went to battle—*cibosque et hortamina pugnantibus gestant* (x). The same was practised in Britain, that they might witness the valour of their husbands (y). And there is reason to believe, that, at a later period, the women of England partook this Amazonian amusement (z). P. 9.

The other chief topics of the desultory reflexions are,

(n) Statute 1567, c. 13.

(o) Du Cange Glossarium.

(p) Keith's Catalogue, p. 264.

(q) Ctesizæ Fragmenta.

(r) Tacitus de Morib. Germ. c. 7.

(s) Annal. lib. 14. c. 34, 35.

(p) Fuller's Church Hist.

(r) Cosmographie, fol. 9.

(u) P. 514.

(x) Strabo, lib. 7.

(z) Barrington on Archery.

Manners in the Time of War—Commerce—Navigation—Barbarism of England, and Causes of Scottish Barbarism—Feudal Law—Royal Minorities—Slavery—Clergy—Appearance of the Country—Titles of Honour—Earl—Thane and Abthane—Officers of State—Justiciars of Scotland—Lothian—Constable—Cupbearer—Sheriff. Some remarks on Scottish music conclude the whole.

From these multifarious reflexions we will select a few passages.

‘ By progressive state, we travel from rudeness to refinement; and, when at the zenith of civilization, experience a gradual decline.—To cultivate the arts, requires a degree of ease and affluence.—Where the mind is tortured with anxiety, or the person exposed to inclement severity, we cannot find refuge in amusement, or study to promote the advancement of science. When unemployed in important matters, we are fond of innovations.—Fate has said, our ancestors should be barbarous, and we should be civilized. It is perhaps to this situation we owe the advantages of the present day.—We compare them with ourselves, allow them little merit, and rejoice in the change.—The notions we possess are but applicable to the term of our own existence, and would as ill suit the thirteenth century, as those of that period would apply to us.—King James IV. entered the Scottish capital riding, with his queen behind him, 1503; and, at the marriage feast, “the furst course sche was served of a wyld borres hed gylt within a fayr platter.” We are told, that at the marriage feast of James II. his queen was served with a boar’s head stuck full of bits of flax, which were lighted, and blazed amidst the barbaric acclamations of the savage assembly.

“Sanguine et igne micant oculi, riget horrida cervix.”

Ovid. Met. l. 8.

‘ Ignorance recurs to the happiness of good old times.—Alas, I fear the comforts of our fathers were few and uncertain.—In a state of perpetual alarm, their thoughts probably found constant employment in calculating plans to fortify their castles, or for the repulsion of invaders; and, in the rare intervals of peace, they had little leisure to spend in ease and festivity.’ P. 21.

‘ The greatest curse attendant on mortals, the curse of slavery, was entailed on the ancient inhabitants of Scotland. We have most ample evidence of this.—It has been said, and by an author whose opinion I highly respect, as that of the most learned historian Scotland has produced—it has been said, that “few instances occur of absolute villanage.” It is true, I have not found many. Some did exist; and I question if we are entitled to say they were uncommon. Villanage is but a superior species of slavery: yet we see examples of the most humiliating bondage.—

Before 1189, two brothers, their children, and their whole posterity, are transferred to a person for three marks. The prior and convent of St. Andrews emancipate a man, his children, and property; or rather give him permission to change his master, 1222. Malise, earl of Strathern, grants Gilmory Gillendes, his slave, to the monks of Inchaffry; likewise Johannes Starnes, 1258. —I have seen several charters *cum villanis*. One of the Roberts grants certain lands "*Mariæ Comyn, cum licentia abducendi tenentes, cum bovis suis, a terris, si non sint nativi et ligii homines.*" —It would appear, the lower ranks were subjected to the hard necessity of having their liberty tried by a judge; and in the year 1320, Adam Adamson, and his four sons, are declared not to be the king's bondmen.—There were various kinds of slaves. The laws are copious respecting their state and manumission: and an ancient statute declares, if a slave shall fail in the proof of his freedom, the master may take him by the nose, and reduce him to his former slavery. Indeed, until a late period, tenants and servants lived under a severe and arbitrary law: but the liberty they have now obtained, must one day ruin the nation.' P. 26.

In this political sentiment all our readers will not concur. The prosperity of this country has always kept pace with its *rational* freedom: but, where licentiousness begins, freedom ends.

Some of the musical observations may prove acceptable to many readers.

* Several of the ornaments upon Melrose Abbey are figures of musicians. Upon the south or south-west wall is a figure playing upon an instrument, the lower part only of which remains: it seems to be a flute or hautbois, with six holes at most. Near this is a bagpipe blown with the mouth. It has but one drone: the whole is much defaced. There is another instrument, evidently the violin, with four strings: the sounding holes are above the bridge: the hand is broken away, and the rest much defaced. Beside this is a female figure playing upon a six-stringed instrument, the strings disposed in pairs. I suppose this is what Mr. Barrington has taken for the Welch crwth. The form of the instrument is like the longitudinal section of a pear, and quite different from the drawing he gives of a crwth. The historian of the Irish bards thinks he has mistaken a French viol for the crwth. If I were to hazard a conjecture, I should say it is a kind of lute. I can find it in none of the many authors upon music and musical instruments I have consulted. In Mersenne and Kircher, there is one bearing some resemblance. Upon the west side of the Abbey there is a similar instrument, much larger, with the strings disposed singly. Both are very entire. Some author, I forget who, translates the word *chorus*, *crwth*. There are several other musical instruments, both within and without the Abbey; but I can pretend to describe

no more. Some are so much effaced, that it is impossible to say what they have been. I have not observed any instruments without musicians, which are statues, or in basso and alto relievo. We are ignorant at what time they were placed there. The stones upon which they are carved form part of the wall.—I cannot consider these instruments as deciding the custom of the country. Neither is it certain, as some authors think, that the architect of Melrose Abbey was a Frenchman. The language of the inscription, upon which this opinion is founded, is of a period long after the time of David I. if the whole structure was erected by that prince. Variety, with the most wonderful execution, seems to have been the object of the sculptor; which is proved by the amazing diversity of ornaments which still adorn this beautiful ruin. Barbour mentions no musical instrument; and singing is only once alluded to: neither does Wyntown, in his whole work, unless in the passage quoted.—James I. is celebrated as a musician: he played "*in tympano et choro, in psalterio et organo, tibia et lyra, tuba et fistula.*" Upon the harp he excelled the Irish, or "*sylvestres Scoti, qui in illa arte precipui sunt.*"—James III. cultivated the sciences; and, in his reign, William Rogers, a famous English musician, came to Scotland. James IV. was skilled in music. At his marriage "he played of the clarycordes, and after of the lute."—"Lastynge the dinner, they blew trompetts, mynstrells, and sakkebouts."—Horns were anciently used in battle, and, it would seem, trumpets. The trumpet is but a simple elongation of the horn, and is perhaps one of the most ancient instruments. Each warrior carried a horn, suspended by a cord, about his neck—" *tanquam venator, et cum prælium ingrediuntur, tali sono se ad bellum animant.*" Froissart often mentions those horns. Buchanan copies Froissart, with some additions, probably of his own invention. Also Barbour. The noise was hideous: it could be heard at four miles distance: and, according to Froissart, "seemed as if all the devils of hell had been there." Cochran, the favourite of James III. had a horn of peculiar elegance. The horn was a Saxon instrument (if it may be dignified with the name of a musical instrument, which I doubt), and perhaps general in the north. Ancient drawings often exhibit horns; and they are introduced in representations of battles.—It is an error to think the bagpipe peculiar to Scotland: it was a Grecian and a Roman instrument, known by the name of *tibia utricularia*, at least there was one similar, which we sometimes meet on coins, vases, and other monuments of antiquity. It was not uncommon in the sister kingdom. Among the minstrels of Edward III. are five pipers. I doubt if the bagpipe is meant. Queen Elizabeth, who seems always to have had a tolerable band, annually gives her bagpiper L xii : xiii : iiij.—In the *Complaynt of Scotland* are enumerated thirty-seven songs, which might then be in vogue. Few of those are known to remain. *O lusty Maye vicht Flora quene*, is in a collection of poems and ballads in the Advo-

cates Library, printed 1508, thought to be the first printing in Scotland. Another, *Al musing of Meruellis a mys hef I gone*, I find in a music book, written, it would appear, during last century. I observe it in none of the printed collections of Scottish poetry. The song bears an allusion, as I think, to some expedition of one of our kings during war. Of James IV. or V. it is impossible to say. Except in this, to me the song seems nonsense; but, whether any allegorical meaning is conveyed in the rest, I leave to those who are better skilled in the history of Scotland than myself.—Seven of the rest are in a collection of *Spiritual Songs*, which, the author or collector declares, were “chainged out of prophane fanges, for avoyding of sinne and harlotrie.”—There is also a list of thirty dances. One, *Baglap And al*, might be appropriated to a tune in Oswald’s and the Macfarlane collection. And two are named among the *Spiritual Songs*.

‘It has been thought, that the Chinese resemble the Scottish tunes. There may be some similarity; but, where fancy dictates, it is dangerous to judge. Most of the Chinese tunes, that I have seen, consist of one part of ten, to above twenty bars. Our tunes of one part are esteemed the most ancient, that is, the production of the ruder times. In this there is no rule. I have seen a Kamstchadale tune in two parts. There may be one characteristic of savage music, which is, the little variation of strain, and the shortness of the tune. A late traveller thinks the Moorish resembles the Scottish music. He gives no specimens, which is unfortunate, as it is more than probable no person will in future have the same advantageous opportunities. None that I have seen, although beautiful, have the least resemblance.

‘What can exceed the beauty of the Scottish song!—Unadorned, it affects the feelings: its expression surpasses the studied productions of the age. Could we afford time to reflect, the Braes of Ballendyne, Logan Water, or the Birks of Endermay, give more sensible pleasure than the most laboured passage of Haydn, Pleyel, Giornovich, or Viotti.—Can such be the production of savages? Can such be the feelings of minds harassed by the cares of humbler life? Amidst solicitude and want, can the soul unbend to pleasure, and pour forth its effusions in harmonie strains? Or, shall we say, that in grief we melt at music, and record our sufferings in pathetic song?’ P. 55.

If our author had turned to the Histories of Music by sir John Hawkins and Burney, he would have found figures and descriptions of most of the old instruments. The *chorus* is the bagpipe, as appears from Ledwich’s Antiquities of Ireland.

The Diary of Robert Birrel, citizen of Edinburgh, contains some anecdotes, but is chiefly valuable for the chronology.

The accounts of the two expeditions into Scotland are re-

printed from contemporary pamphlets, of extreme rarity, and high price. They are reprinted *literatim* with great care, and are accompanied with exact copies of the old plates.

Upon the whole, the writer has evinced uncommon talents for the illustration of ancient history; and we hope that he will not abandon so useful a pursuit. To meet him again on similar ground would afford us high gratification.

Tracts and Observations in Natural History and Physiology. With seven Plates. By Robert Townson, LL. D. 8vo. 7s. Boards. White. 1799.

DR. Townson acknowledges that the greater part of these observations are added to eke out the bulk, in reality to 'swell the volume's price a shilling.' Now, though we consider this as a custom more honoured in the breach than in the observance, some of these additions are so important, and some are so interesting, though many trifles have been admitted, that we cannot greatly censure what has afforded us, in the dreary hours of pain and solitude, instruction as well as amusement.

The principal parts of the volume seem, in Dr. Townson's opinion, to be the three first essays, since, on account of these, the whole bulk gradually accumulated from the debris of the author's port-folio. It is fortunate that he is not a reviewer: a periodical journal, like a monster, or (to speak more poetically) like Saturn, would have devoured his children as soon as they were born.

The two first essays were published in 1793 and 1795, at Gottingen, in Latin. They relate to the respiration of amphibia, and are illustrated by elegant engravings. The thinness of the diaphragm, its frequent absence, the lungs not collapsing when the external parts are removed, have induced physiologists to consider the respiration of frogs as the consequence of a particular activity in the lungs themselves for expansion and contraction. This, however, appears not to be true. A large cavity of the throat is capable of those two operations. This is filled with air; and, by its alternate action, portions of this air are thrown into and received from the lungs.

In the second dissertation, the author candidly owns that this opinion is to be found in Swammerdam, and that he is only the reviver or illustrator of it. Some other opinions on this subject are added; and he then proceeds to examine the respiration of lizards, which is performed in the same way, at least in those which are noticed, the *lacerta salamandria*, and *l. lacustris*.

In the tract on absorption, annexed to the second essay, Dr. Townson endeavours to show, that the fluid taken in by frogs

is absorbed by their under parts, and that what is thrown off passes through the vessels of the superior. They have been found to absorb nearly their own weight of water, in one instance, in the short space of an hour and a half, and by the under part only. All the frog tribe occasionally eject water. This, in the toad, has been supposed to be poison; but it seems to be pure water only, thrown away, as it might prove an impediment to the escape of the animal. The bladder our author is inclined to consider as a reservoir of water only; and if excrementitious, which he seems inclined to doubt, it is evacuated by the absorbents, as he is convinced that these animals never void any urine. The ureters terminate in the rectum, and opposite to their termination there is an opening into the bladder; so that the fluid which they bring may fall into the bladder; but the usual posture of the animal is unfavorable to this course, and the passage into the bladder is opened and shut, at will, by a valve. These circumstances, added to the purity and insipidity of the water, afford a presumption that the contents of the bladder are not excrementitious: it is probably, as Dr. Townson supposes, a reservoir, in case of necessity. The tortoise, it is said, sucks in water by the anus, when in want of this fluid. Though absorption is so well established in the frog tribe, our author has not been able to discover any lymphatics.

The third dissertation, not before published, is on the respiration of the tortoise. The impossibility of the performance of respiration by frogs, as by warm-blooded animals, is evinced by the absence of ribs and of the diaphragm. In the tortoise, the incapacity of distension, and the want of a diaphragm, in many species, render the usual mode equally impracticable; nor has this animal the muscular expansive gula of the frog. This function, in our author's opinion, at least in one species, is carried on by two muscles near the flanks, which seem also to perform other offices. These appear to constrict the lungs, and to allow their expansion; but their particular action we cannot explain without the plates.

The anatomical remarks, as a foundation for distinguishing the different families, we will transcribe.

‘ In the selection of characters for the distinguishing of natural objects, naturalists are right to employ those which are most obvious, in preference to those which require microscopic or anatomical investigation; yet will these often indicate natural affinities, which are never to be omitted in the study of natural history.

‘ In the bony structure of the frog-tribe I have observed considerable difference, particularly in the anterior part of the thorax. The bufones, or toad-tribe, the first family of Linneus, have no superior or inferior os ensiforme, but the clavicular bones lap over

each other in the middle, are loose and play upon each other. This structure is most probably given them as being animals that move by walking.

'The *ranæ proprie dictæ*, the common frog tribe have both a superior and inferior ensiform bone, and their clavicles are not loose in the middle but fixed; these leap rather than walk.

'The *hylæ* or tree-frog tribe, of which we have none in our island, have the ensiform bones of the common frog, with the loose clavicles of the toad: these both leap, creep, and climb.

'In the skeleton of the lizard-tribe I have observed essential differences in different families; and even the species to be often distinguishable by minuter differences. But as I have had occasion only to examine a few, I should not think my observations on them worth relating were I not now on the subject. The *salamandræ*, for instance, as I have already observed, differ from the *ameivæ* by being destitute of ribs. They differ likewise in their scapulæ and clavicles. These in the *salamandræ* are of a very singular conformation, they are both but cartilaginous appendices of the *os humeri*, to which they are immoveably fixed. The *lacerta salamandra* may be distinguished from the *l. lacustris*, though of the same family, by the *os hyoides* and its appendices, which in the former is intirely cartilaginous, in the last osseous; but lest these remarks should appear tediously minute I will terminate them.' P. 108.

The following observations on the manners of these animals are curious.

'I will terminate these miscellaneous remarks on the amphibia by the following observations. Whilst I was engaged in these inquiries, I kept a considerable number of water lizards in a jar, which I fed from time to time with worms; if they were in the greatest stillness, and I dropt in a worm ever so gently, they all immediately began to fight, each attacking its neighbour and seizing it by the foot or tail. This was not a contention for the worm, which often lay for a short time unnoticed, but it originated rather in the acuteness of their sense of smell, which immediately informed them of the presence of their food, and in the dullness of their discriminating powers. This is similar to what I have invariably observed in frogs and toads, which will suffer their natural food to remain before them untouched, yet seize it instantly on the smallest motion it makes. It was from a knowledge of this instinct that I was able in winter to feed my constant companion and favourite pet, *Musidora*.

'Before the flies, which were her usual food, had disappeared in autumn, I collected a great quantity as provision for winter; when I laid them before her, she took no notice of them, but the moment I moved them with my breath she sprung and ate them. Once when flies were scarce, I cut some flesh of a tortoise into small pieces, and moved them by the same means, she seized them, but

instantly rejected them from her tongue. After I had obtained her confidence, she ate from my fingers dead as well as living flies.

'Frogs will fly at the moving shadow of any small object, and both frogs and toads will soon become so tame as to sit on one's hand and be carried from one side of the room to the other, to catch the flies as they settle on the wall. At Göttingen, I made them my guards for keeping these troublesome creatures from my desert of fruit, and they acquitted themselves to my satisfaction. I have seen the small tree-frogs eat humble bees, not indeed without a battle; they are in general obliged to reject them, being incommoded by their stings and hairy roughness; but at each attempt the bee is further covered with the viscid matter from their tongue, and is then easily swallowed.

'Nothing appears more awkward and ludicrous than a frog engaged with a large worm or little snake; for nature seems to have put a restraint upon their voracity, by forming them very inapt to seize and hold their larger prey. One of my largest frogs, whether the *rana temporaria*, or *esculenta*, I forget, swallowed in my presence an *anguis fragilis* near a span long, which, in its struggles, frequently got half its body out again; when completely swallowed, its contortions were very visible in the flaccid sides of the conqueror.' P. 113.

The structure of the bill of the *loxia curvirostra* is singular. The upper and lower parts cross each other, not to grind or divide. When the bird wants to procure the seeds of a pine cone, the nut of an almond, &c. it brings the sides of the bill in a line, and breaks the substance by the muscles which bring the bill to its former position.

The remarks on the (supposed) 'final cause of some animals being white in winter, in northern climates;' on the 'structure of the husk of the oat;' and on the causes of objects appearing single, though viewed with both eyes; are not important.

'The objections against the perceptivity of plants, so far as is evinced by their external motions', are of some importance. Our author attributes those motions to absorption. The roots absorb moisture, and the leaves light: as action and re-action are equal, while the root draws the moisture, and the leaves light, these are in turn attracted. The roots of plants avoid an arid unfruitful soil, not from any aversion, but from the want of attraction.

'The sketch of the mineralogy of Shropshire' is a clear and comprehensive view of the mineral strata of that county.

Memoranda of the rocks in the immediate vicinity of Edinburgh; in other words, short descriptions of the bold basaltic on which the castle stands, of the Calton hill, of Salisbury crags and Arthur's seat; are interesting to the minera-

logist. A description of a singular fossil from the Calton hill, we will transcribe.

'The stratum of breccia is covered by a bed of porphyry, which, in some places, is twelve or fifteen yards thick. This is divided by an irregular bed about a yard thick, of nearly the same kind of porphyry, but partly decomposed or mixed with something of an argillaceous nature. The porphyry varies in colour; in one part the ground or basis is of a reddish brown wacké with reddish feldspar, in another part it is of a greenish cast, with the feldspar nearly of the same colour, but scarce visible.

'In that variety which I lately mentioned to be mixed with something of an earthy nature, beside the feldspar, there are many small globular and nodulous glands of a red opaque substance like feldspar; yet differing from it by rather superior hardness, and by its fracture, which is not spatous, and by its colour, which is somewhat deeper, and by its form when regularly cristallized, which is the 24 edron, like that of the white Vesuvian garnet, called, by Mr. Werner, Leucit. It loses its colour, and melts under the blowpipe like feldspar. I consider it as a nondescript, and call it the Sarcite. It has not yet, as far as I know, been analyzed. It is only found in the regular form in cavities of the rock, generally imbedded in calcareous spar, and then I think it is of a less florid colour than in its amorphous shape.' P. 205.

These hills are not, in Dr. Townson's opinion, the productions of volcanic fire.

The article on millstone rocks is instructive. The great object is, that they should be hard and cellular. The French bur, which is a cellular petrosilex, is unrivaled for this purpose; but, in Cornwall, some of the granites, so far decomposed as to lose their feldspar only, might be substituted for them. The common granite is, we believe, employed in the neighbourhood of Dartmoor. Various stones which resemble the French bur, and which are or may be employed for the same purpose, are described by our author.

The second kind of millstone is a very coarse-grained sandstone. The third kind is the black cellular basalt; but this is, in general, too soft.

The mineralogical account of Stone-Henge we will quote: it is, we think, decisive against a late idea of its being the production of nature, discovered only by the destruction of the surrounding earth.

'The situation and form, if not the use and destination of this astonishing work of rude antiquity, are well known; with these I am not concerned, as I mean to speak of it merely as a mineralogist. All the great pillars, as those forming the outward circle, the five pair innermost, and the great stone with the two lateral ones near the ditch, are of a pure fine-grained compact sandstone, which

makes no effervescence with acids. As far as the lichens which cover the pillars will permit one to judge, some are of a yellowish colour, others white.

The second row of pillars, which bear no proportion in bulk to those just described, and the six which are innermost of all, two of which form the door posts, and another which is grooved, are of a kind of fine-grained Grünstein; where the black hornblende is the only constituent which has a crystalline form or spatous appearance. This in some pillars is but sparingly scattered in the principal mass; in others it forms a principal part. The mass or ground has a finely speckled green and white appearance, an uneven fracture, makes a slight effervescence with acids, and may be scratched with a knife. This stone strikes fire difficultly with steel. But in this second row there are two pillars of a quite different nature. That on the right hand is a true and well characterized blackish filiceous shistus, the kiesel schiefer of Werner, that on the left is argillaceous shistus. The great slab or altar is a kind of grey cos, a very fine grained calcareous sandstone. It makes a brisk effervescence in nitrous acid, but dissolves not in it; strikes fire with steel, and contains some minute spangles of silver mica.' p. 227.

The form of the flos ferri, which Dr. Townson seems unable to explain, is remarkable: it is chiefly confined to the mineral kingdom. The arbor Dianæ is of a similar form; and we have seen it in great perfection in some mineral saline crystallisations.

Dr. Townson possesses some crystals of selenite, inclosing pure water, which does not wholly fill the cavity; and he concludes this miscellaneous part with observing that the tremella nostoe is derived from the frog, and its vermicular form is that of the animal's oviducts through which it has passed.

Philosophical Transactions of the Royal Society of London. For the Year 1799. Part II. 4to. 14s. 6d. sewed. Elmsly.

X. AN Account of the Dissection of an Hermaphrodite Dog. To which are prefixed, some Observations on Hermaphrodites in general. By Everard Home, Esq. F. R. S.'

Mr. Home's chief object is to show, that a true hermaphrodite does not exist; that there is no animal which really partakes of the structure and œconomy of both sexes. Let us state the circumstances more minutely. The powers of nature are exerted, with unusual energy, to reproduce the species. It seems to be the work which she most anxiously superintends, and which requires her utmost efforts. She most anxiously superintends it, because, among various other circumstances, the pregnant woman, in the state of the greatest

weakness, brings forth a healthy infant, and seems but to live till this is effected: her last efforts are sometimes exerted and exhausted in the delivery. The reproduction of the fertile species is also no common task. Various animals spend their little existence in the attempt: higher orders do not always succeed in producing at the same time *two* fertile young ones; and, in the highest, though, of twins, each is sometimes fertile, the production is rare, and it is still more uncommon that both survive. In double productions, whether from the excess of organised parts, or (what is more probable) from the confusion of two ova, each part is never equally perfect. The adventitious head is distinguished from that which properly belongs to the animal; the second arm or finger, foot or toe, is an useless excrescence. As it is the great object of nature to produce fertile species, so the organs subservient to this purpose are completed with peculiar care; and, of course, when these are doubled, one is less perfect. The appearances, therefore, which mark an hermaphrodite, are appearances only; and, as Mr. Home contends, a true hermaphrodite in the human species has not been seen. Indeed, if we consider the bones of the pelvis, with which the organs of generation are connected, it will be difficult to conceive in what way the male and female organs could be placed, distinct from each other.

‘ This inquiry into the subject of hermaphrodites, I shall pursue in the following order: first, examine into such malformations of the male, as led to the belief of the persons being hermaphrodites. Secondly, such malformations in the female, as have led to the same conclusion. Thirdly, such males as, from a deficiency in their organs, have not the character and general properties of the male, and may be called neuters. Fourthly, those in which there is a real mixture of the organs of both sexes, although not sufficiently complete to constitute double organs; which I believe to be the nearest approach towards an hermaphrodite that has been met with in the more perfect animals; and, it is extremely in favour of this opinion, that every account I have met with in authors, may be referred to one or the other of these heads.’ p. 159.

Each part he examines in a detail which we cannot easily follow. The description of the dog, which is the subject of the present article, we will transcribe.

‘ A favourite dog of lord Belborough’s, which had lived in the family for many years, was observed to have no teats, and never to have been in heat, although, to appearance, a perfectly formed bitch in all other respects: those circumstances being made known to sir Joseph Banks, he requested, that when the animal died, it might be sent to him. This happened last summer; and I had an opportunity of examining the organs of generation, which exhibited the following appearances.

‘ There was not the smallest appearance of teats on the skin of the belly; so that, in this particular, it differed both from the male and female; nor was there the least trace of any thing like the gland of the breast, under the skin. The clitoris was very large, being three-quarters of an inch long, and half an inch broad; the orifice of the meatus urinarius was unusually large, as if it was intended for a common passage to the bladder and vagina; so that the external parts were only the clitoris, meatus urinarius, and rectum. Internally, in the situation of the ovaria, were two imperfectly formed small testicles, distinguished to be such by the convolutions of the spermatic artery; from these passed down an impervious chord, or vas deferens, not thicker than a thread, to the posterior part of the bladder, where they united into one substance, which was nearly two inches long, and terminated behind the meatus urinarius. The other parts of the animal were naturally formed. When the testicles were cut into, they appeared to have no regular glandular structure.

‘ In this animal, the clitoris was the only part of the female organs that was completely formed. What rendered the parts a decided mixture of male and female organs was, the testes being in the place appropriated for the ovaria, and the ligamentous substance, to which the vasa deferentia were connected, somewhat resembling an impervious vagina. The clitoris, in this instance, could not be considered as an imperfect penis, since the bone, the distinguishing mark of the dog’s penis, was wanting.’ P. 168.

‘ There is still another mixture of the organs of the female with those of the male, which is probably the most rare in its occurrence; this is, an hermaphrodite bull, probably a freemartin, partaking so much of the bull as to have the male organs capable of propagating the species, and an udder capable of secreting milk.

‘ The glands which secrete milk, although in themselves not organs of generation, entirely belong to them, and form a part of the female character, sufficiently obvious to connect them intimately with the present subject.

‘ That an animal not a perfect female, should have glands which secrete milk, or indeed that an animal truly female, without having had young, should give milk, is so extraordinary, that even written evidence respecting it requires confirmation to entitle it to credit.’ P. 170.

The great difficulty in these cases is to explain the situation of the testicles, which are in the place of the ovaria, while the latter are absent. Our author’s supposition seems to be unwarrantable. He thinks that, before impregnation, the sex of the ovum may not have been fixed; that it may be either male or female, and that the characteristic organs are produced by the process of impregnation. They certainly are not evolved

in that early stage; but we have reason to believe that when the embryo, from its minuteness, escapes even the eye, assisted by a microscope, its parts are equally perfect with those of the infant at birth, or the adult. They are evolved in succession, and are conspicuous only when evolved. The structure of the testis, and that of the ovarium, are essentially different; the former is tubular, the latter probably cellular; and we have no instance in any part of a change of structure during the process of evolution. The testicles and ovaria are originally only in the same *place*, not strictly 'in the same *situation*;' for the latter are in a doubling of the broad ligament, contiguous to the Fallopian tubes, which are the appendages of the uterus. Ovaria thus placed can never fall down like the testes, and no occult process can change one organ into another. Nor is the clitoris calculated by a similar process to become a penis. It has no canal, no bulb, no compressing muscles. Parts so important are never supplied, if they were not originally present or have been destroyed. They are organs essential to the original conformation.

'XI. An Inquiry concerning the Weight ascribed to Heat, By Benjamin Count of Rumford, F. R. S. M. R. I. A. &c.'

Count Rumford has examined this delicate subject with suitable attention and address. He was struck with Dr. Fordyce's experiments, in the LXXVth vol. of the Transactions, where water seemed to acquire heat by freezing; and he repeated the experiments, with a similar result. A suspicion however arose of the inconclusiveness of these experiments, from remarking the irregularity of the acquisition of weight, and of its loss on thawing. Count Rumford concluded, that the only reason for the augmentation of the weight of water, on freezing, was the loss of its latent heat, and consequently that the acquisition of latent heat would, in all cases, lessen the sensible weight. He therefore employed mercury and water; and, when in *æquilibrio* in the heat of 61° , brought them into that of 34° . In this situation, the quantity of latent heat lost by the water was much greater than that lost by the mercury; but they still remained in *æquilibrio* after they had acquired the latter temperature.

The count afterwards tried water, spirit of wine, and mercury, which were inclosed in three bottles, with a small thermometer. These were brought from the temperature of 61° to that of 29° : the water, after some time, was frozen, the thermometers in each bottle continuing at 29° , without any alteration in the *æquilibrium*. If the bottles were weighed, when not precisely at the same temperature, they would often appear to have gained or lost a little; but this seems to have been the consequence of vertical currents on the air being heated or cooled, or of unequal quantities of moisture, attached to the sides of the bottles. When it is considered that water,

on freezing, loses 140° of heat, the difference of the temperature or rather of the quantity of heat will appear to be considerable. Heat is therefore, so far as can be thus ascertained, devoid of gravity; but this circumstance does not influence the question whether it is a body or consists only in intestine motion of the parts; a doctrine which the count seems willing to revive.

‘XII. An Account of some Experiments on the Fecundation of Vegetables. In a Letter from Thomas Andrew Knight, Esq. to the Right Hon. Sir Joseph Banks, K. B. P. R. S.’

We cannot highly praise the philosophical accuracy or ingenuity of this article. Mr. Knight has made many observations on the fecundation of plants, by different farinæ, and thinks that to employ the farina of some new plant of the same genus greatly improves the offspring. In the language of breeders, he prefers crossing to Mr. Bakewell’s new plan of ‘breeding in and in.’ He is in an error when he thinks that superfœtation is admitted among animals; or perhaps he misapplies the term. It does not strictly mean the impregnation by two males, and the accumulated production of each at the same period, but a subsequent impregnation after the first is completed. Thus, at the proper period, a female will conceive by more than one dog, but the puppies are of the same age; while physiologists confine the term superfœtation to offsprings of different ages at the same time in the uterus. In these experiments, by using the farina of different peas, Mr. Knight seems to have improved some of the sorts, but has not added to our knowledge of the physiolog^y of vegetation. He has never been able to produce a vegetable mule, the offspring of different kinds. He is of opinion that the hybrid plants, the production of two plants of the same genus, have been mistaken for that kind of vegetable; and he supposes this to be designed by nature, since, as the farina of vegetables is much dispersed, mules would otherwise be frequent, and the present species soon lost.

‘XIII. Observations on the different Species of Asiatic Elephants, and their Mode of Dentition. By John Corse, Esq.’

The different species of Asiatic elephants, with their properties, are well described in this article. The first tusks of the elephant never grow to any great size, but are shed within the second year, when they are about two inches long. They are cut between five and seven months; and they are perfect, without any hollow in the root, in a full-grown fœtus. The socket of the permanent tusk begins to be formed, on the inner side of the deciduous one, about the time of birth.

‘These (permanent) tusks are never shed, and sometimes grow to a very large size in the male. The largest I have known in Bengal, did not exceed 72 pounds, avoirdupois: at Tiperah, they sel-

dom exceed 50 pounds; but both these weights are very inferior to that of the tusks brought from other places to the India house, where I have seen some near 150 pounds each. From what part of Asia they came, I could not learn, but suspect they were imported from Pegu to Calcutta, and thence to London.

‘The African elephant is said to be smaller than the Asiatic; yet I am credibly informed, by the ivory-dealers in London, that the largest tusks generally come from Africa, and are of a better texture, and less liable to turn yellow, than the Indian ivory, after being manufactured. This probably is owing to the tusks having lain longer in Africa, before they were imported, than those brought from Asia. In the latter country, most of the tusks exported are taken from elephants immediately after their death; whereas, the Africans find many teeth in the desert places which have been frequented by this animal. The intense heat of a vertical sun will undoubtedly render the ivory firmer and harder, if the tusks happen to lie on the scorching sand, or in any other dry situation.

‘The increase of the tusk arises from circular layers of ivory, applied internally, from the core on which they are formed, similar to what happens in the growth of the horns of some animals. When the tusks of the living elephant are sawn through, and the remaining portion exposed some months to the air, this structure is clearly shown.

‘If the period in which one of these circular layers is completed could be ascertained, this might lead us to fix, with tolerable precision, the age of an elephant, by counting the circles in each tusk.’ P. 212.

The grinders consist of many ribs or distinct teeth, each covered with its own enamel; and united by the osseous matter, which, being softer, wears and leaves the grinders in a fluted form. The grinders, at their different periods, are particularly described; but the account is not very interesting. The mode of dentition, and the formation of the teeth of the elephant, are altogether peculiar, nature having, by a wonderful contrivance, supplied this animal with a continual succession of teeth to a very advanced period of life.

‘XIV. Some Observations on the Structure of the Teeth of graminivorous Quadrupeds; particularly those of the Elephant and *Sus Æthiopicus*. By Everard Home, Esq. F.R.S.’

Mr. Home’s remarks on the structure of the teeth, in general, we will select.

‘The teeth of carnivorous animals are formed from a vascular pulp, of the same shape with the future tooth, upon the external surface of which the substance of the tooth begins to grow, and increases till it is completely formed. This pulp is inclosed by a capsule, the cavity of which, while the tooth is growing, is filled with

a viscid fluid, similar to the synovia of joints; and this fluid, by the absorption of the thinner parts, becomes inspissated to a proper state for crystallization, so as to form the enamel, which adheres to the surface of the tooth.

‘Teeth formed in this way, are composed of two parts, of dissimilar texture: one, the enamel, which is striated; the other, the substance of the tooth, which is laminated, like ivory, being more compact than common bone, and less so than the enamel; but differing from both in the mode of its formation.

‘Bones are formed in two different ways: those that are cylindrical, have cartilage for their basis; those that are flat, either cartilage or membrane; but, in no instance in the body are they formed upon a pulp. The substance of the tooth must therefore be considered as distinct from bone, and may be ranked, both from its structure and mode of formation, as a species of ivory *.’

Of the teeth of the elephant he says, that they

‘differ from those just described, in being composed of a great many flattened oval processes; these, while growing, are detached; but, when completely formed, their bases unite together, and make the body of the tooth, to which the fangs are afterwards added; and, as the fangs are lengthened, the tooth rises in the jaw. This is what may be considered as the tooth itself, being composed of the same materials as the teeth of carnivorous animals; but, in addition, there is another substance, which unites all the processes together, laterally, into one mass; this is softer than the substance of the tooth, and, upon examination, proves to be similar, in its texture and formation, to common bone.’ P. 238.

‘To obtain an accurate knowledge of the different parts of the elephant’s tooth, a longitudinal section was made, of one that was full grown. This section exposed the lateral connection between the different processes, and the intermediate substance which unites them into one mass; it also showed the mode in which the processes are continued into the body of the tooth and fangs.

‘That the internal structure might be made more distinct, the surface of this section was polished very highly, which led to the discovery of the processes of the tooth having a more compact texture than the intermediate substance; for, although both had the same appearance after being sawn, the processes bore a polish, (which the other did not,) † and were laminated, like ivory; while

* The tusks of the elephant are formed upon a pulp, similar to teeth.

† Tumors are sometimes met with in the frontal sinuses of the human body, having a perfect resemblance to ivory; they have their origin in the bony cavity of the sinus, and extend themselves into the orbit of the eye. Of these, I have seen two instances, and was unable, at the time, to account for them; but am now induced to believe they were formed upon vascular excrescences, growing from the lining of the sinuses, similar in their organization to the pulps above mentioned.

† A portion of the jaw itself bore the same degree of polish as the intermediate substance of the tooth.

the other parts were porous, like the internal structure of common bone.

‘ This led me to examine preparations of the elephant’s teeth, in a growing state, preserved in spirit, which explained the mode of growth of these two substances to be different. In these preparations it was found, that the processes of the tooth, which may be called ivory, were all formed upon so many portions of one common pulp, which had its origin in the jaw; and that the intermediate substance, which may be called bone, was formed upon a species of ligament situated immediately under the gum, from which membranous elongations extended into the spaces between the processes of the tooth.’ P. 240.

The grinders of the elephant are contained in a case of bone, on each side of the jaw, forming one large grinding surface; and the succession is supplied, not by new teeth, but by the protrusion of this bony mass from behind. This structure occurs also in the *sus Æthiopicus*. The teeth of this animal are described at length: the other species of *sus* have grinders like those of a human being.

The teeth of the horse, cow, and sheep, resemble, in general, those of the elephant, in having an intermixture of bone with the substance of the tooth; but they differ materially from each other in the situation and proportions of the bony substance, answering to their peculiar food. The teeth of the hippopotamus are composed of tooth and enamel only, the enamel pervading and gradually mixing with the substance of the tooth. The teeth of the rhinoceros contain also the enamel and substance of the tooth without bone.

The plates illustrating these papers are numerous, and are executed with spirit and elegance. We shall pass to the eighteenth article, as it relates to a kindred subject.

‘ XVIII. Experiments and Observations on Shell and Bone. By Charles Hatchett, Esq. F. R. S.’

Mr. Hatchett’s curious experiments on shells were applied to two sorts—those which, in their appearance, resemble porcelain, and, when broken, are of a fibrous structure, as the voluta, cypræa, &c.; and shells composed of nacre or mother of pearl; as the oyster and river muscle, *haliotis iris*, and *turbo olearius*. The former seemed to deposit, on burning, some animal coal, which denoted the presence of gluten, and some carbonate of lime, without phosphoric acid. *Patellæ*, from Madeira, afforded a larger proportion of gluten, without any trace of phosphoric acid.

‘ The cells in the elephant’s skull are no part of its common structure; they communicate freely with the cavity of the tympanum, and are therefore appendages to the organ of hearing, which I shall explain more fully on some future occasion.

The shells of mother of pearl consist of carbonate of lime, incrusting lamellated membranes; and the iridescence is the consequence of this lamellated structure, as well as the semi-transparency of the lamellæ. The shells, as they grow old, enlarge by successive membranes encrusted with the same earth. Pearls are of a similar structure. Some suspicious traces of phosphate of lime occurred in the shells of garden snails; but that of the *helix nemoralis* did not appear to have any. The shell of the cuttle-fish, improperly called bone, had a similar stratified structure with the shells of mother of pearl.

Among marine incrustations, that of the *echinus* consists of gluten, carbonate of lime, and a little phosphate of lime, with an external membrane only. The *asterias* chiefly contains carbonate of lime, though in some species, perhaps the larger kinds, nature gives a greater hardness to the covering, by adding the phosphoric acid. The shells of the crab, lobster, prawn, and cray-fish, have denser membranes, and a proportion of phosphate of lime. This last ingredient therefore distinguishes the crustaceous from the testaceous animals; and, on this account, Mr. Hachet thinks that Linnæus judged properly in classing the *echini* among the latter. Thus crustaceous animals approach, in the nature of their covering and defence, the bones of land animals. The bones of fish resemble those of land animals, containing only, as may be supposed *à priori*, a larger proportion of cartilage. The bones of various fish, and those of different parts of the same fish, differ only in this respect. In the bones of animals, our author also found some carbonate of lime, thus differing in the proportion only of the carbonate and phosphate of lime from egg-shells.

From some experiments on membranes and cartilages, our author concludes, that bony matter is not essential to them, but that, in the natural progress during infancy, or in old age, the bony matter is extraneous. Horn seems, in general, to differ chemically from bone; and when it contains, accidentally, a little phosphate of lime, it is in so small a proportion as scarcely to induce us to consider it as an essential part. Fossil bones have lost their cartilaginous substance, but contain the phosphoric salt.

XV. Experiments to determine the Quantity of tanning Principle and gallic Acid contained in the Bark of various Trees. By George Biggin, Esq.

In tanning, where the undecomposed bark is used, the gallic acid and the tanning principle are both applied. Our author examines whether both are useful. In this inquiry, which is not conducted with the most rigorous accuracy, Mr. Biggin considers the gallic acid as detrimental. Sumach contains the tanning principle in the largest proportion; the next share is

that of the Huntingdon or Leicester willow. Oak, cut in the spring, follows in strength and value. Other astringents are not greatly inferior. The elder and the beech are least valuable.

‘XVI. Essay on the Resolution of Algebraic Equations: attempting to distinguish particularly, the real Principle of every Method, and the true Causes of the Limitations to which it is subject. By Giffin Wilson, Esq.

It is well known, that, in the higher equations, a perfect solution is very difficult, and frequently impossible. Even a cubic equation is sometimes irreducible.

‘In Dr. Waring’s *Meditationes Algebraicæ*, (p. 182.) may be seen several concurrent reasons assigned, why the methods there shewn, and Dr. Waring’s own, (undoubtedly the most general of any of them, since it proceeds upon one principle to the fifth degree,) cannot apply further: but, all reasons drawn from the data of any particular method, (like that commonly given for the imperfection in Cardan’s rule, which I shall examine hereafter,) though very just in themselves, cannot be conclusive: they indisputably shew, why the precise method to which they respectively apply must fail; but that does not exclude the expectation that some other, founded upon different principles, may succeed. The question therefore recurs: is there not some paramount fundamental reason for this general failure?—If there can be shewn to be any thing in the nature of abstract quantity, which governs the several orders of quantities from which equations are framed, and leads directly to the distinctions and limitations practice discovers, that will reach the difficulty at its source, and afford the satisfaction desired.

‘I think, that by turning the course of our inquiry rather to examine how we come to succeed at all, in resolving any degree of equations, than why our success is so limited, the true principle upon which their resolution must depend will appear; and with what probability, and by what means, (if possible,) we may expect to render our methods more perfect. With this idea, I shall take a concise view of the nature and resolution of equations in general; pointing out the common difficulty, and by what circumstances that difficulty is, in certain cases, lessened or removed; confining myself always to the principle of each step, and a strict analysis of the result, avoiding all detail of mere operation; and, without pretending to much novelty upon a subject already so beaten, I persuade myself, such an investigation will lead to some conclusions which have not been remarked, and which are both curious and important.’ P. 266.

Mr. Wilson’s observations on the various methods employed, and the reason of their failure, which is, that in fact they are

essentially the same, are highly ingenious, judicious, and correct; but to follow him would lead us too far. His arguments tend to show that, from the known relation of quantities, the resolution of such equations is impossible.

‘The proper method to proceed seems therefore to be, abandoning all projects for the general resolution of equations, to investigate regularly the abstract properties of each separate order or number of quantities, turning them into all shapes, listing all their combinations, and constructing and examining the equations of different complex functions of them, in order to see if latent peculiarities be not to be traced out in some of them. Wherever any distinguishing property is found, it will, by the principles here explained, infallibly lead to some method for the degree to which it belongs; and, whoever may be fortunate enough to discover any such property, in five, six, or any higher order of quantities, will have the honour of removing the important and hitherto impenetrable barrier, which has so long obstructed the farther improvement of algebra.’ P. 303.

‘XVII. On different Sorts of Lime used in Agriculture. By Smithson Tennant, Esq. F. R. S.’

This kind of lime-stone, which proved detrimental to vegetation, was found to contain a large proportion of magnesia, sometimes more than half. Magnesia itself, particularly when calcined, was found to have the same effect.

‘XIX. A Catalogue of Oriental Manuscripts presented to the Royal Society by Sir William and Lady Jones. By Charles Wilkins, Esq. F. R. S.’

This valuable catalogue is now apparently completed; and with a list of presents and donors this part of the volume terminates.

Eight Sermons preached before the University of Oxford, in the Year 1799, at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By William Barrow, of Queen's College, LL. D. and F. S. A. 8vo. 7s. Baards, Rivingtons.

THE founder of the lecture which gave rise to this publication has confined the preacher within certain limits; but, within those limits, the subjects are sufficiently numerous to prevent the restrictions from being irksome to the lecturer. With regard to the mode of communication he is left to his own discretion: he may adopt the language of the schools, or the simplicity of the village pulpit; he may clothe his thoughts in all the pomp of oriental metaphor, or move with the firm

and even tread of didactic theology. But, though the founder of the lecture has left the language and erudition to the discretion of the person appointed by the university to preach it, the very circumstance of that appointment, and the education of the auditors before whom it is delivered, induce us to expect more from such a series of discourses than from those which are communicated to the world by the ordinary mode of publication. The preacher seems to agree with us in this opinion, because he thinks it incumbent upon him 'to explain to the heads of colleges why these disquisitions appear to be calculated more perhaps for the public than the university, why he has written rather sermons for general use than lectures for a learned society.'

The reasons are, that he wished his sermons to be understood 'as addressed more particularly to the younger students of Oxford, believing that the same style and manner would not be unsuitable to those by whom he should afterwards wish them to be read.' The latter persons are in the middle walks of life, 'men of some education, curiosity, and reading, though in very different proportions;' and, as they form the more valuable part of society, it is his hope that he shall stand excused for a plan which has in view the confirmation of these persons in their belief of the Christian religion, and in their adherence to the ecclesiastical establishment. His plan, also, he trusts, is implied in the purposes for which the lecture was founded. Hence biblical learning is avoided, metaphysical questions of theology are kept out of sight, arguments are pursued only to a certain extent, and the result, rather than the detail of reasoning, is adopted. Notes of reference, and the ostentation of learning, are considered as useless: not eloquence, but perspicuity, is the aim of the preacher. We have thus stated the grounds for the author's plan, because we think that the support of the honour of this lecture is important to the university of Oxford; and without early attention, negligence, founded on a supposed good precedent, may gradually creep in, and the founder's intention, as well as the expectation of the public, be frustrated. We state the grounds the more readily, because in the execution of the plan no exertion has been spared on the part of the preacher, and the idea of negligence, if applied to his discourses, would be unwarrantable. We object simply to the apology made to the university, lest it should become a precedent to future preachers for lowering their discourses to the capacities of the younger students, instead of elevating and adorning them with that dignity of composition, that laborious investigation, that biblical erudition, which suit the gravity of an academic audience, and correspond with the fame of a learned university.

The conclusion of the preface is written in a less dignified style than we expected from a Bamptonian lecturer.

‘ Having been prevailed upon to undertake the task, I have performed it as well as my situation and abilities would permit. The public, I believe, are always candid, and eventually just. If the sermons deserve notice, they will obtain it. If they deserve it not, it cannot materially affect me. As an individual, I have no interest to serve by them; as a writer, I can have no reputation to lose.’
P. xvi.

We congratulate our author on the philosophical apathy to which he has attained; but we hope that future Bamptonians will not be led away by a similar mode of thinking, nor sit down to write under the impression that they cannot be materially affected by the want of merit in their compositions. We would, on the contrary, wish them to suppose that their future prospects in life may depend on the opinion entertained by their superiors of the labour employed, and the genius displayed, in this lecture.

The subjects of these discourses are several objections to the truth of Christianity. The preacher chiefly attends to those which are at present the most prevalent and popular; and consequently little novelty is to be expected either in the objections or the answers. Unity of design, and regularity of plan, are given up for what is supposed to be a more substantial benefit than ‘ the production of a work more classical and scholar-like.’ The nature of the objections considered, and the mode of arrangement, will be best seen in the author’s words, at the conclusion of his lecture.

‘ I have now considered as many of the difficulties respecting the truth and credibility of divine revelation, as the limits of the present lecture will admit; and in considering them the aim and object have been to shew, not that the difficulties do not exist; but that they are not insuperable; not that the objections are wholly groundless, but that they are not conclusive against the divine origin of Christianity. In each of the points that have been examined; in the variety of religions in the world, or in the variety of opinions upon them; in the real weakness and boasted strength of human reason; or in the nature and necessity of a divine revelation; in the precepts of the gospel, as they affect the enjoyments of the present life; in the mysterious doctrines, which it contains; or in the duties of worship, which it prescribes; in the want of universality in its publication and reception; or in its want of due influence on the lives of its professors; in each of these the attempt has been to prove, that there is nothing inconsistent with itself, or with the attributes of the Deity; nothing unsuitable to the nature

of a divine revelation, or to the beneficial purposes, which it professes to promote; nothing irreconcilable to the truth of prophecy, or inadmissible as articles of faith by the human mind. If this can be effected, the positive evidence will then operate in its full force; and by that, and that only, must the divine origin of the gospel finally stand or fall. But in proportion as objection is invalidated, the grounds of faith are strengthened; as perplexity and delusion are dissipated, the mind is open to truth and conviction. Whatever is not physically impossible, is credible when competent witnesses are produced; and the Christian revelation is to be believed, not because every difficulty can be clearly solved, or every article demonstrated; but because there is adequate evidence; evidence as strong as the facts are extraordinary; to us at present, indeed, the usual evidence of history; though from peculiar circumstances entitled to more than usual credit; but in its origin, and its first teachers, preternatural testimony to preternatural truth.' P. 401.

Amidst such miscellaneous matter, we cannot easily lead the reader to form a judgement of the whole; and our limits do not permit us to examine each detached and unconnected part. In general, the writer displays a sufficient depth of reasoning to show his capacity for pursuing his subject to a greater extent; and the objections, with their answers, are stated, if not with any advantage of style, yet with sufficient perspicuity. We will exhibit his mode of discussion in two instances.

'It has been the policy of almost all governments to secure, as far as possible, uniformity in the religion of the people. Each, therefore, has ordained its respective system of doctrine and discipline, its articles of faith and ceremonies of worship, and with its civil institutions united a religious establishment. This again has been a source of discord and controversy.

'Various are the reasons by which a man may be induced to censure, or to oppose, the religious establishment of his country. He may object to it, either because he may be sincerely convinced that there are errors in its doctrines, and abuses in its administration; or because, in real or pretended zeal for freedom, he may condemn all restraint upon publishing religious opinions, and maintain that every man ought to be at liberty to worship God, and to persuade others to worship him, in whatever way his judgement most approves: he may become its enemy, because his enemies preside in and support it; or because he loves opposition for its own sake, at least to whatever he did not himself appoint, or does not administer; because he has been disappointed of the honours or emoluments in it, which he fancies are due to his talents or his virtues; or, under the pretence of conscientious scruples, he may aim his hostilities against the civil, as well as the ecclesiastical, esta-

blishment of the state, in the hope of overturning both, and rising upon their ruins to power and distinction. The advocates for the establishment, on the contrary, will defend it; they will vindicate its tenets, and assert its purity, or palliate its imperfections. The legislature itself, too, well interposes its authority to restrain such dissensions, or suppress such doctrines, as threaten the tranquillity or safety of the state. Governments, indeed, have not always confined themselves in this point within the limits, which wisdom and justice would have prescribed. A sovereign has sometimes made the interests of religion the pretext to cover the designs of ambition; and sometimes endeavoured to suppress offensive doctrines by persecution and penalties, or to propagate favourite tenets by power and compulsion.

• It is not intended by these observations in any degree to determine, to what extent the interference of the civil power, in points of faith and worship, is injudicious or wise, just or unjust, necessary or oppressive. It is not intended to vindicate, or to condemn, either those who support establishments, or those who oppose them. The present purpose is merely to state a fact, which will hardly be controverted; that the effect of forming and enforcing the doctrines of such establishments has too often been, not to spread conviction, but to provoke opposition; not to insure unanimity and peace, but to excite discontent, remonstrance, and dissention.
P. 23.

His description of the nature and effects of prejudice is not less apposite and just.

• Another source of difference of opinion in religion, or at least of controversy and its continuance, is prejudice. Almost every man entertains a partiality for certain opinions and doctrines in preference to all others; for those which education instilled, and custom has confirmed; for those which he sees generally professed; for those which are adapted to his natural temper and disposition; or for those which are maintained by men, to whose judgement or authority he has been accustomed to submit; for those, in short, which have once, by whatever means, or from whatever cause, obtained firm possession of his mind. Man is, to a greater degree than superficial observers will easily believe, the creature of habit; and habit is the parent of prejudice. From the constitution of human nature, or from its weakness and depravity, it is found necessary to prepare men, by education and custom, for the stations they are destined to fill, previously and early to impress their minds with the requisite opinions and principles, and to establish, as far as possible, appropriate habits of thought and action. Against these prepossessions, indeed, declamation has been confident and plausible, and against their excesses and abuses, reasonable and just. But, on the contrary, it is to these we are indebted for much of the stability

and consistency of the human character, and for the greater part of our contentment and satisfaction in our respective stations; for many of the best sentiments of our hearts, and for not a few of the best virtues of our conduct. Take away all that arises from custom and prepossession, and how little will remain of patriotism, of friendship, or even of natural affection. To these prejudices, however, whether reasonable or excessive, whether good or evil, the majority of mankind owe the greater part of their opinions; and these opinions are generally cherished with peculiar fondness, and guarded with peculiar jealousy. We consider them not as being themselves questionable in point of truth, but rather as a standard by which other truths are to be tried. We continue to hold them, because we have begun; we persist in defending them, because we have defended them before. In religion each maintains the truth of his own tenets, the superiority of his own church; and that often with a zeal, which provokes the opposition it labours to silence, and with such obstinacy, as prevents the conviction it professes to seek.' P. 29.

From these specimens our readers cannot but form a favourable opinion of the candour and judgement which prevail throughout these discourses, and which must recommend them to a considerable degree of attention. At a time when the frivolous objections against Christianity are renewed with more than usual obstinacy, it is useful to repel them by sound sense and solid argument; and a candid exposition of these objections is best calculated to produce a sensible impression on serious minds.

As our author reprobates learned quotations, we could not but smile at one reference to prove a point not very material in its nature, which could hardly be established on such authority. To shew that the celebrated wisdom of Egypt was not originally her own, we are referred to Eusebius, *Præp. Evang.* to an 'authority, which there is no reason to question; that, while Abraham resided at the court of Pharaoh, he taught astronomy to the Egyptians.' This is, indeed, a tale of the Jews, who make Abraham the master of all science; but this authority of Eusebius is questionable, as every thing related by him on this head must be considered as traditional. Besides, it is not probable that the Egyptians should attend to the lectures of Abraham in theology, if they did in astronomy,

It is not often, however, that our author thus wanders from his point. When he treats of popular topics, he manifests a soundness of judgement. He well vindicates Christianity from ever having been the real cause of a religious war.

'Of the wars which have been called religious, and of which our religion has been supposed to be the sole author and origin, the real motives have generally been personal or political; and the go-

spel only the pretext to disguise the views of interest or ambition, or to gain proselytes to their cause. The war of the League, which desolated France for near half a century, was begun and continued, if we are to believe the historian * who was best able to determine the point, not from the enmity of discordant doctrines in religion; not from zeal for the purity of the Christian faith; but from the ambition, the intrigues, and animosities of contending factions. And even the crusades themselves had their origin less in concern for the honour of Christianity, than in the avarice and ambition of the Roman pontiffs.

‘ These considerations are by no means intended to justify persecution among Christians; but to shew that it has arisen, not from any defect in revelation, but from the weakness or wickedness of mankind; not from the genuine influence of the religion, but from its abuse and perversion; not from true piety and zeal according to knowledge; but from ignorance, bigotry, and superstition.’ P. 372.

The following distinction between infidelity and Christianity may be strongly recommended to the infidel, and ought to be impressed on a religious audience.

‘ But when philosophy teaches infidelity, it shrinks still further from a comparison with the Christian revelation. Christianity every way exalts human nature; while by infidelity it is every way degraded and debased. Infidelity lets loose the worst passions of the heart; all that corrupt the individual, and disturb the peace of society. But Christianity points our affections to their proper objects, and confines them within such bounds, as would at once secure the interests of those about us, and the tranquillity of our minds. Infidelity would sink us nearly to a level with the beasts that perish; and Christianity exalts us to the society of angels of light. Infidelity limits our enjoyments and our prospects to a few years of precarious life on earth, and its still more precarious pleasures; while Christianity teaches us to aspire to glory and immortality in heaven. Infidelity leaves us the sons of sinful men; and Christianity makes us by adoption the sons of God.’ P. 406.

The Minstrel: in two Books. With some other Poems. By James Beattie, LL. D. To which are added, Miscellanies. By James Hay Beattie, A. M. With an Account of his Life and Character. 8vo. Vol. II. 6s. Boards. Dilly. 1759.

THE Minstrel of Dr. Beattie has long been known, and must ever continue to be esteemed as one of the most beautiful and interesting poems that our language has produced. As a second volume to that which contains his own poetical pieces,

Dr. Beattie has now printed the miscellanies of his son, prefaced by an account of his life and character. The life of a young man promising in talents and amiable in disposition, written by his father as a consolatory employment, is one of those productions which would disarm criticism, if its severity seemed otherwise to be necessary. The younger Beattie died on the 19th of November, 1790; and on the 28th of the same month the account of his life is dated.

‘I intend to write a short account of the life, education, and character, of my son now deceased. It will innocently, and perhaps not unprofitably, amuse some hours of this melancholy season, when my mind can settle on nothing else; and, whether it be published or not, a circumstance on which I have as yet formed no resolution, it will be an acceptable present to those to whom I may send it. The account, though drawn up by the hand of a friend, will not in any particular be erroneous. In order to convey a favourable notion of the person of whom I speak, I have nothing to do, but to tell the simple truth.’ P. 1.

The narrative, like this passage which introduces it, is calm and plain in language, without the manifestation of a querulous spirit, and without the exaggeration of praise. Dr. Beattie’s experiment in the religious education of his son deserves to be extracted.

‘The doctrines of religion I wished to impress on his mind, as soon as it might be prepared to receive them; but I did not see the propriety of making him commit to memory theological sentences, or any sentences, which it was not possible for him to understand. And I was desirous to make a trial how far his own reason could go in tracing out, with a little direction, the great and first principle of all religion, the being of God. The following fact is mentioned, not as a proof of superior sagacity in him (for I have no doubt that most children would in like circumstances think as he did), but merely as a moral or logical experiment.

‘He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the author of his being: because I thought he could not yet understand such information; and because I had learned from my own experience, that to be made to repeat words not understood is extremely detrimental to the faculties of a young mind. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name; and, sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and with astonishment in his countenance told me, that his name was growing in the garden. I smiled at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. Yes, said I carelessly, on coming

to the place, I see it is so; but there is nothing in this worth notice; it is mere chance: and I went away. He followed me, and, taking hold of my coat, said with some earnestness, it could not be mere chance; for that some body must have contrived matters so as to produce it.—I pretend not to give his words, or my own, for I have forgotten both; but I give the substance of what passed between us in such language as we both understood.—So you think, I said, that what appears so regular as the letters of your name cannot be by chance. Yes, said he, with firmness, I think so. Look at yourself, I replied, and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you? He said, they were. Came you then hither, said I, by chance? No, he answered, that cannot be; something must have made me. And who is that something, I asked. He said, he did not know. (I took particular notice, that he did not say, as Rousseau fancies a child in like circumstances would say, that his parents made him.) I had now gained the point I aimed at: and saw, that his reason taught him, (though he could not so express it) that what begins to be must have a cause, and that what is formed with regularity must have an intelligent cause. I therefore told him the name of the Great Being who made him and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance that introduced it. P. 2.

At the age of nineteen the son was appointed assistant professor of moral philosophy and logic at Mareschal college. An academic life was his choice; and his love of literature and habit of study promised to render it useful to others as well as comfortable to himself. But symptoms of a decline appeared; and he lived but a few days beyond the age of twenty-two. We should not do justice to his memory, in omitting the account of his conduct in sickness.

‘He saw death approaching, and met it with his usual calmness and resignation. “How pleasant a medicine is Christianity!” he said one evening, while he was expecting the physician, whom he had sent for, in the belief that he was just going to expire. Sometimes he would endeavour to reconcile my mind to the thought of parting with him; but, for fear of giving me pain, spoke seldom and sparingly on that subject. His composure he retained, as well as the full use of his rational faculties, to the last; nor did his wit and humour forsake him, till he was no longer able to smile, or even to speak except in a whisper. His last allusion to literature, and probably the last time his favourite Virgil occurred to his mind, was on occasion of some difference of opinion happening when he was present, between Mr. Wilson and me, about the meaning of a

Greek word. To give him a little amusement, I referred the matter to him. Ah! said he with a smile, (finding himself unable to say more) *Fuimus Troes*.

‘ One day, long before the little incident just mentioned, when I was sitting by him, soon after our second return from sea, he began to speak in very affectionate terms, as he often did, of what he called my goodness to him. I begged him to drop that subject; and was proceeding to tell him that I had never done any thing for him but what duty required and inclination prompted; and that for the little I had done his filial piety and other virtues were to me more than a sufficient recompence,—when he interrupted me (which he was not apt to do) and, starting up, with inexpressible fervour and solemnity, implored the blessing of God upon me. His look at that moment, though I shall never forget it, I can describe in no other way than by saying, that it seemed to have in it something more than human, and what I may, not very improperly perhaps, call angelic. Seeing me agitated, he expressed concern for what he had done, and said that, whatever might be in his mind, he would not any more put my feelings to so severe a trial. Sometimes, however, warm sentiments of gratitude would break from him; and those were the only occasions on which, during the whole course of his illness, he was observed to shed tears;—till the day before his death; when he desired to see his brother, gave him his blessing, wept over him, and bid him farewell.’ P. 31.

‘ I have lost’ (says Dr. Beattie) ‘ the pleasantest, and, for the last four or five years of his short life, one of the most instructive companions that ever man was delighted with. But—The Lord gave; the Lord hath taken away: blessed be the name of the Lord.—I adore the Author of all good, who gave him grace to lead such a life, and die such a death, as makes it impossible for a Christian to doubt of his having entered upon the inheritance of a happy immortality.’ P. 56.

The poems of so young a man, printed from uncorrected manuscripts, and perhaps not designed by himself for publication, it would be unjust to examine with minuteness. Of his serious compositions we extract a specimen from the fragments of his greatest attempt in poetry, a didactic poem on the excellence of Christianity.

‘ King, peasant, statesman, soldier, rich and poor,
The old, the young, the courtier and the boor,
All, of whatever garb, whatever name,
Or power, or pleasure seek, or wealth, or fame.
And rightly seek; for so, by heaven inclined,
These rule, and ought to rule, the human mind,
Hopes, that rouse virtue, or from sloth protect,
The muse would not extinguish, but direct.

‘ Man’s final mansion is not here below ;
 His glory springs from goodness, not from show.
 Wish ye for power, wealth, pleasure, fame ? ‘Tis well
 That in your breast the seeds of virtue dwell.
 But not on earth can fruit from these be given ;
 These seeds must ripen in the climes of heaven.

‘ He, who bids nature flourish or decay,
 In mercy gives, in mercy takes away,
 And by the structure shows of human frame
 Man’s native excellency, end, and aim.
 Man cannot soar on eagle wing, or dare
 The shaggy grasp of the relentless bear ;
 But man the eagle’s towering flight restrains,
 And binds the rough bear’s stubborn strength in chains ;
 And views and measures with adventurous eye
 New orbs that glitter in th’ unbounded sky.
 Though tempest bellowing the swollen surge deform,
 Man rides the swollen surge, and defies the storm ;
 Sees freedom, science, commerce, arts increase,
 And bids a jarring world unite in peace.
 Is then the being, who such rule attains,
 Nought, but a bunch of fibres, bones, and veins ?
 Is all that acts, contrives, obeys, commands,
 Nought but the fingers of two feeble hands ;
 Hands that, a few uncertain summers o’er,
 Moulder in kindred dust and move no more ?
 No. Powers sublimer far that frame inspire,
 And warm with energy of nobler fire,
 And teach mankind to pant for loftier joys,
 Where death invades not, nor disease annoys ;
 But transports pure, immortal, unconfined,
 Fill all the vast capacity of mind.

‘ Would you then wallow in the sensual sty,
 With those who live to eat, and drink, and die ;
 Through life’s short hour with blind incaution run,
 Snatch present good, and present evil shun ?
 Would you be such as these ? Then haste, away,
 And revel all the night and all the day ;
 The future time o’erlook, forget the past ;
 Forget that such amusement cannot last ;
 Forget that, thus engross’d by splendid sin,
 You blot the image of your God within ;
 Live hated, scorn’d, in sickness, and in fear,
 To die without a friend, without a tear.
 For this, were reason, power, invention, given
 To man, the heir of glory, and of heaven !—’ P. 63.

The plan of this poem extended to three books; but fragments of the first only were found among his papers.

His ludicrous pieces discover much imagination. There are many good points in the following stanzas from 'The modern Tippling Philosophers.'

'Des Cartes bore a musket, they tell us,
Ere he wish'd, or was able, to write,
And was noted among the brave fellows,
Who are bolder to tipple than fight.
Of his system the cause and design
We no more can be posed to explain:—
The *materia subtilis* was wine
And the *vortices* whirl'd in his brain.

'Sir Isaac discovered, it seems,
The nature of colours and light,
In remarking the tremulous beams
That swam on his wandering sight.
Ever sapient, sober though seldom,
From experience attraction he found,
By observing, when no one upheld him,
That his wise head fell soufe on the ground.

'As to Berkeley's philosophy—he has
Left his poor pupils nought to inherit,
But a swarm of deceitful ideas
Kept, like other monsters, in spirit.
Tar-drinkers can't think what's the matter,
That their health does not mend, but decline:
Why, they take but some wine to their water,
He took but some water to wine.

'As a smuggler even P—— could sin;
Who, in hopes the poor gauger of frightening,
While he filled the case-bottles with gin,
Swore he filled them with thunder and lightning.
In his cups, (when Locke's laid on the shelf)
Could he speak, he would frankly confess it t'ye,
That, unable to manage himself,
He puts his whole trust in necessity.

'A certain high priest could explain,
How the soul is but nerve at the most;
And how Milton had glands in his brain,
That secreted the Paradise Lost.
And sure, it is what they deserve,
Of such theories if I aver it,
They are not even dictates of nerve,
But mere muddy suggestions of claret,

'Our Holland philosophers say, Gin
Is the true philosophical drink,
As it made doctor H——y imagine
That to shake is the same as to think.
For, while drunkenness throb'd in his brain,
The sturdy materialist chose (O fye !)
To believe its vibrations not pain,
But wisdom, and downright philosophy.

'Ye sages, who shine in my verse,
On my labours with gratitude think,
Which condemn not the faults they rehearse,
But impute all your sin to your drink.
In drink, poets, philosophers, mob, err ;
Then excuse, if my satire e'er nips ye ;
When I praise, think me prudent and sober,
If I blame, be assured I am tipsy.' p. 123.

The descent of Timothy, a parody of Gray's version of the descent of Odin, is close and ridiculous ; but the Hudibrastic rhymes rather lessen than increase its effect. Latin translations of English poems fill a considerable part of this little volume ; and three dialogues of the dead conclude it. In the first Johnson and Addison maintain a dispute concerning their respective styles, to the disadvantage of the lexicographer. Socrates, Johnson, and a fine gentleman, are the speakers in the second, which relates to the numerous publications upon the doctor's sentiments and behaviour. Johnson's style is well imitated.

'*Johnson.* Yes, sir, I have been told, I shall not say by people of fashion, but I will say by persons of veracity, that some writers have been very industrious to record anecdotes of Johnson ; and to represent as serious and solemn philosophy what I might have retorted hastily, in the moment of fretfulness, perhaps under the pressure of disease, or ironically hinted in the confidence of playful conversation. This is an age, sir, of ignorance and loquacity ; all are very willing to talk, and almost all are very unable to think ; and they who have nothing to say of their own, are glad to say something that has been said by others. Thus my sayings have been inquired after with curiosity, and collected with avidity. The preference usually given of obloquy to praise may be unpleasant, but is not unaccountable : what was most agreeable to the biographer himself, and what he knew would be most agreeable to his readers, he readily observed, was careful to remember, and willingly told ; and the harsh features of my character became most remarkable ; not because they were the most numerous ; but because, being somewhat prominent, they were by the firebrand of malicious inquiry most strongly illuminated. No man of sense needs be told, that of the little railleries, which give flavour and poignancy to familiar conversation, more must be judged

from the manner in which they are delivered, than from the words: the latter my biographers have been studious to record; the former they have been no less studious to conceal, or perhaps they had not skill to exhibit.—But, let the rabble, both small and great, affix to the words Samuel Johnson any idea they please; of such I scorn alike the applause and the disapprobation. I seek the praise of the good, the judicious, and the learned; and he who has prudence, erudition, or charity, must be willing to gather my principles rather from what I have written, than from the prattle of a gossip; who is more anxious that a story be entertaining, than that it be true; whose observation may be erroneous, and whose narrative may of course be imperfect. From the sentiments of posterity I have little apprehension. I trust my writings will be read and esteemed, when those of some of my biographers (I do not say all) shall no where be found.

'Fine Gent. That man must have very little confidence in his own character, who is unwilling that it should be examined and recorded.

'Johnson. Sir, I hope I have no reason to be diffident of my character; although I may have good reason to distrust some of those who have undertaken to describe and analyse it: a person of integrity and innocence submits reluctantly his cause to the care of an ignorant pettifogger, and the verdict of a temerarious jury. That man will not write paltry tales, who can write any thing better; and he who can write nothing better will write nothing good. Anecdote is but a small part of the materials from which the careful historian collects a character: he who is able to rear the edifice will not employ himself in compounding the mortar. * * * * * P. 174.

This dialogue is unfinished. The third between Swift, Mercury, and a bookseller, ridicules the paragraphic and parliamentary barbarisms that have lately infected our language.

This volume may be considered as another proof that the powers as well as the diseases of intellect are sometimes hereditary.

The Experienced Farmer, an entire new Work, in which the whole system of Agriculture, Husbandry, and breeding of Cattle, is explained and copiously enlarged upon; and the best Methods, with the most recent Improvements, pointed out. By Richard Parkinson. 2 Vols. 8vo. 1l. 1s. Boards. Robinsons. 1799.

MR. Parkinson, in the introduction to these volumes, entertains us with a narrative of his life; describing, with a modest freedom, the different scenes through which he has passed, in order to show that he is qualified to give directions and assistance in the various departments of agriculture. His work, indeed, displays considerable agricultural knowledge, mixed,

however, with some prejudices, and occasionally with errors. These, like the tares, are sometimes so closely connected with the corn, that it is difficult to separate them; and Mr. Parkinson has increased the difficulty by a want of proper arrangement. His sections are numerous, and as unconnected as the leaves of the Sibyl.

In the great points our author does not materially differ from his predecessors. He is extremely partial to the drill husbandry, and a friend to inclosures. Floating meadows, under-draining, and other circumstances which distinguish agriculture in its modern state of improvement, find in him a warm advocate. We will offer some specimens of his labours, that our readers may judge of his talents and his proficiency in his art.

SECTION IV.

By drill-husbandry, four loads of manure, properly managed and applied, will answer the purpose of sixteen loads in the old way of husbandry.

By drills being made two feet asunder, and the drill six inches wide at the bottom, there will be just one fourth part of the ground covered with manure. Now, as six inches multiplied by four gives two feet, which will be the distance from drill to drill, and as four multiplied by four makes sixteen, it follows, that if the whole of the land had been covered with manure, sixteen loads would have been required for what is as fully and beneficially performed by four; that is, by one quarter of the quantity used by the old method of dressing, supposing it of the same thickness and quality: and, as in the drills it is so closely laid in the earth, and the seed sown upon it, the crop receives the whole of the benefit.

It will be generally agreed, that beans, pease, cabbages, &c. are by this method allowed a proper space to bring them to the greatest perfection, and a sufficient quantity of manure to promote a strong vegetation: but by spreading only four loads of manure in the old way, and sowing the seed broad-cast, the farmer will find himself greatly deficient in yield of corn, weight of turnips, cabbages, &c. compared with the crop produced by the new system.

Another great advantage attending my method is, that the crop will have double earth to grow in, and that the land may be cleaned at the same time it is growing, and bear a much better crop of wheat afterwards. Many other benefits will arise from the use of this drill husbandry. By putting the manure in as here directed, the sun is prevented from exhaling most of its fine subtile parts, so conducive to the nourishment of the plant: the earth, by covering the manure, receives all the juices the manure is capable of bestowing: whereas, by throwing or spreading it about upon the land, perhaps the seed falls in one place, and in another the manure, which the sun and wind dries to such a degree, that it becomes like

straw again, as the scantiness of the crop too often makes evident.
Vol. i. p. 29.

The arguments in favour of the threshing machine, and the author's method of confining sheep, deserve attention, though we dare not say that they will carry conviction to every bosom. His recommendation of saintfoin, and other artificial grasses, with the method of stocking, and the new system of managing potatoes, will, perhaps, be more generally approved. The choice and management of sheep are well directed by him, though, with regard to horses, oxen, and pigs, he seems occasionally to err. The instructions for managing a dovecote are new and useful.

‘Dovecots ought to be built so spacious that the pigeons may with ease and comfort to themselves fly about within them, and that, if any thing alarm them from without, they may readily escape. If a dovecot be high, and narrow within, pigeons will dislike going to the bottom: I have known, when young pigeons have tumbled out of the nest, that the old ones have suffered them to starve rather than go to the bottom to feed them. I had a summer-house in my garden, which I converted into a dovecot. For sake of ornament, I raised my new building a considerable height: but the inside was narrow, like a well. The young pigeons frequently fell on the floor, some of which were found dead with empty craws, others picked up alive, but half starved. No pigeons ever laid their eggs in the bottom holes, nor would even the young roost in them. We had a great number in the winter, because we fed them well; but many flew away in summer. I put in a floor about half way down, and they prospered much better.]

‘A man, who besides exercising other trades went about the country to kill rats, and had been employed in that capacity by an uncle of mine, was engaged by a neighbouring gentleman to repair some nests in his dovecot—the largest and best I ever saw. Having a strong inclination to build a cot, and raise a flock of pigeons, and hearing of this famous dovecot, I went with the rat-catcher to view it. The nests were all made of small wickers, like basket-work. Though this was quite a new method to me, I could very easily conceive it was the best I had seen: the pigeon in a wild state makes her nest so; and he will not err much who observes and takes nature for his guide. However, as this method was expensive, I varied from the plan, and made mine of clay and laths. I did not inclose it in front, because I then thought (what I am now convinced is true) that pigeons like to be more at liberty than the common form of dovecots allows. The one I examined was in the middle of a town, and in the centre of the most populous street. I was amazed the number of people almost continually near the place did not disturb the pigeons so much as to make them forsake their habitation, especially as a blacksmith's shop was situated

close to it: but my guide, the rat-catcher, told me that pigeons delighted in noise and company, and that, if they left the cot, he knew how to fetch them back again. I thought he dealt a little too much in the wonderful. He advised me not to flock the dovecot until the latter end of the year with the harvest flight; as pigeons bred at that time are the stoutest for the winter. I followed his advice, and in the proper season colonised it with four dozen of pigeons, and kept them inclosed for some time; but when they were let out, they all flew away in a few days. One or two would sometimes come about the cot, but I despaired of ever making them fond enough of their habitation to breed in it.

‘ Recollecting however the assertion of the pigeon-conjurer, I sent for him, and he paid me a visit the next day. He began by filling a large pot with water, and immediately threw some ingredients which he took from his pocket into the water; set the whole on the fire to boil, and kept stirring the ingredients about until they were entirely dissolved. He went with this mixture into the dovecot, and took great pains to lay it on with a painter’s brush both in and outside the holes. He then got a ladder, and in the same manner washed over the loover, or aperture where the pigeons enter, with the same mixture. In spite of the assurances given me by the operator that my pigeons would return, and perhaps with additional company, I did not place implicit faith in his predictions, and could not avoid expressing some doubts of the attracting power of his nostrum. But he consented to stop until the next day, when the pigeons were to make their appearance; upon the terms, “No pigeons, no pay.” About eleven o’clock a single pigeon came, and about three the same day all my emigrants returned. My stock soon grew numerous, and they never after forsook the cot. A most extraordinary good one it soon proved, with the assistance of a colony of strangers, who had been enticed to take up their residence by the fascinating accommodations provided by my rat-catcher.

‘ I could not prevail upon the man to disclose his secret, or I would here give the recipe for the public good: but the principal ingredients were undoubtedly salt and asa-fœtida. However, as he had convinced me of his skill in pigeons, I listened carefully to his instructions concerning the management of them. He advised me never to go into a dovecot later than mid-day, but as early in a morning as convenient. Whatever repairs are necessary, either to the building or to the nests, should be done before noon: for, if you disturb the pigeons in the afternoon, they will not rest contentedly the whole night; and the greatest part perhaps will not enter the cot until the next day, but will sit moping on the ground; and if in breeding-time, either a number of eggs may be spoiled, or several young ones starved to death. He likewise cautioned me against letting the first flight fly to increase my stock, but to take every one of them; as these will come in what is called *hetting-time*, that is, between seed-time and harvest. It is then that pigeons

are the scarcest; and many of the young would pine to death through weakness during that season.

'It is necessary to give food to pigeons during the bending-season only; but it should be done by three or four o'clock in the morning; for they rise early. If you serve them much later, they will keep hovering about home, and be prevented taking their necessary exercise. If you feed them the year round, they will not breed near so well as if forced to seek their own food; for they pick up in the fields what is pleasant and healthy to them, and from the beginning of harvest to the end of seed-time they find plenty.'

Vol. ii. p. 69.

The observations on instruments of husbandry, on rearing calves, on breaking colts, on burn-baking, on the disorders of sheep and horses, and the management of poultry, are among the most valuable sections of the second volume. With the management of a dairy, Mr. Parkinson is little acquainted.

On the whole, without any striking novelty or improvement, these volumes will be useful to the farmer. They offer the dictates of attentive experience, in language clear, simple, and expressive.

An Appendix to the "Guide to the Church:" in which the Principles advanced in that Work are more fully maintained; in Answer to Objections brought against them by Sir Richard Hill, Bart. in his Letters addressed to the Author, under the Title of "An Apology for Brotherly Love." By the Rev. Charles Daubeny, LL. B. &c. 2 Vols. 8vo. 10s. Boards. Hatchard. 1799.

THE controversy between the very respectable author of this work and a worthy baronet, may be defined in few words. It relates in part to the doctrine, and in part to the discipline of the church of England; and each is, in the other's opinion, if not an heretic, at least a schismatic. Sir Richard Hill pronounces the sense of the church in certain articles to be Calvinistical: Mr. Daubeny, on the contrary, shows, by forcible arguments, and judicious appeals to the sentiments of the early reformers, that these articles are to be interpreted in the Arminian, and not the Calvinistic, sense. The baronet, agreeably to his view of the church, looks with abhorrence upon persons who hold the Arminian tenets; and he has expressed in too strong terms an inclination to deprive the Arminian clergy of their sacred functions. Our author, with more respect for the person of his antagonist, and in better language, turns the tables upon him, and shows, at least, that his right to communicate with the church is not established upon so so-

lid a foundation as to allow him to excommunicate others. On the discipline of the church Mr. Daubeny attacks him even with greater success. Sir Richard professes the greatest zeal for the establishment, and yet affords his countenance to conventicles and unordained ministers. If he is not really a schismatic, he gives his support to schism. As this encouragement to schism is daily gaining ground, we were happy to see in this work the subject taken up in its fullest extent, and the discipline of the church placed on its proper foundation. To render an individual a proper member of any church, it should always be remembered that two things are necessary—assent to its doctrine, and conformity to its discipline. The maintenance of private opinion is heresy: separation from the discipline is schism. Thus, if a clergyman of the church of England is an Arian, he is an heretic; if he unites in worship and ecclesiastical rules with persons not acknowledging the authority of the bishop, he is a schismatic. The present work, in our opinion, sufficiently refutes sir Richard Hill's insinuations against its author, whom we readily absolve from the charges both of heresy and schism.

In this dispute there is little novelty on either side. The episcopal establishment is justified by the usual arguments; and appeals are made to the early fathers to determine the precise bounds between the offices of the bishop or overseer, and the presbyter or elder. Even in this work we observe the usual want of discrimination between the offices of the presbyter of the New, and the priest of the Old Testament. The justification of episcopal against presbyterian government was not necessary in this controversy; for, as sir Richard declares himself a supporter of the established church, which is confessedly episcopalian, both parties ought to be considered as allowing that to be the scriptural discipline; and to encourage any other mode of church government is to violate the unity of the church. The question of accommodating the government of the church to the circumstances of the state, since it has been affirmed on very high authority, came more properly under review; and such conduct is treated, in our opinion, with the censure which it deserves.

What I said, in objection to Mr. Paley's position, was the least that ought to be said on the subject. His position, that the establishment of the Christian church is to be accommodated to the different arrangements of civil policy, appears to me to be as irreconcilable with the independance of the Christian church, as it is unsupported by holy writ. It may be political language; but it certainly is not, as I conceive, the language of the Bible. I do not say, that in no case whatever, the external polity of the church may be altered. God, who was the institutor of the ecclesiastical

polity, may certainly alter it when he pleases. And should he think proper to interfere, by vouchsafing a fresh revelation for that purpose, it will be our duty to conform to the new plan, whatever it may be, as an improvement upon the old one. But till such an event takes place, I presume it is a position which you, as a Christian, will not controvert: that *that* form of church government, which has received the sanction of divine institution, ought not to be altered by less authority than divine. For, in this case, we must not judge from what has been, or what may be done in the world, but what ought to be done, in conformity to the revealed will.
Vol. i. P. 110.

If these state accommodations are not admitted, what shall we think of those clergymen who, affecting to be more evangelical than their brethren, deem themselves justified in modeling the government of the church by their own caprices? Surely they must have thought little of the danger of schism, or of the nature of canonical obedience; and though on these points the language of our author may to some readers appear too strong, we think that the circumstances of the case deserve even ecclesiastical admonition.

‘There is nothing, by which we are more easily and more generally imposed upon, than by the misapplication of words. Liberal mindedness, in the true definition of it, applies to a man who possesses no mean, low, and ungentleman-like notions; whose conduct is not governed by narrow, selfish, ill-grounded prejudices. But, when it is applied to ministers of the church, in consequence of their acting in direct violation of canonical obedience, it is such a prostitution of the term, as cannot be too carefully guarded against. By canonical obedience, to which every minister of the church is bound, is meant, as I understand, the term, obedience to our spiritual governors, according to the canons made and established for that purpose. As you seem to be conversant with the canons, and consider them of authority, I have only to point out to your attention the ninth, tenth, and eleventh; in which you find, that the congregations of those, who separate from the communion of the church of England, are not deemed true and lawful churches, and that the members of them, as schismatics, are liable to ecclesiastical censure. The act of toleration has not set aside the force of these canons, so far as they apply to the ministers of the established church. For them they were originally made, and to them they still continue a rule of obedience. Those who have separated from the church stand upon a different footing. The law of the land, under certain circumstances, protects them in their separation. But the ministers of the church of England have another law, by which their conduct in spiritual matters is to be regulated. And can you think that they act in character, or in conformity to that obedience which is due to the ecclesiastical govern-

ment, under which they profess to minister, to encourage, by their example, the violation of those canons, which, to them at least, ought in all possible things to be a standard for their conduct? I flatter myself, sir, I shall not lower myself in your estimation, when I tell you, that I am not one of those clergy, who appear to put off their profession with their gown; who after praying against schism in the morning, countenance it by their attendance at a place of dissenting worship in the afternoon. If, to sit loose in our obedience to ecclesiastical constitutions, gives a title to the character of being a liberal-minded man; then were the rash and daring men of the last century, who, from their dislike to ecclesiastical subordination in particular, and to all constituted authority in general, in their mad career of reformation, totally overturned both church and state, liberal-minded to a degree; with which, I trust, none of their successors will ever attempt to vie.' Vol. ii. p. 390.

We had before noticed this inconsistency in some clergymen, without the specification of names: but in this publication the name of a distinguished clergyman is mentioned, who in the diocese of Peterborough is presumed to be regular upon his own living, though in the diocese of Bath and Wells he preaches in a meeting-house of dissenters. The case is not very uncommon. A similar instance is well known in the diocese of Ely; and the gentlemen who thus deviate from the canons of the church are strenuous in the support of certain points, which they maintain to be its real and genuine doctrines. We may err in the interpretation of an article; but there cannot be a doubt respecting this point of canonical obedience. This case may be supposed to affect clergymen only; but the layman is equally obnoxious to the imputation of schism, if he separates from his church; and the questions addressed to sir R. Hill may be applied by every other person to his own conscience.

'Now, sir, there appears to me (to make use of the softest term) to be a wonderful inconsistency between your profession and your practice. You profess yourself a member of the church of England, and to have an attachment to its doctrine, constitution, and discipline. How does this appear? Allowing your principle to be good, does your practice conform to it?—You separate from the church, of which you profess yourself a member; and, admitting that you hold her doctrine, you give the world to understand that her constitution is a subject of no great consideration in your eyes; and its discipline you openly offend against. For every time sir R. Hill attends a place of public worship, separated from the communion of the church of England, he communicates in schism; and, in so doing, offends against the discipline of that branch of Christ's church, which has been established in his country?' Vol. ii. p. 467.

From these extracts our readers may judge of the general tenor of these volumes. The controversy is carried on with candour on the part of the clergyman : he comes into the field well armed with erudition, and his zeal is tempered with a due portion of Christian charity. But we have reason to blame him for prolixity ; and to this we may add an improper mixture of political sentiments and arguments, drawn from the present features of the times. The wildness of French philosophy, and the anarchy which it is supposed to have introduced upon the continent, have no concern with the subject of this work. The questions are purely of a theological nature ; and the scriptures, articles, and canons of the church, are the standards by which they are to be judged. Sir R. Hill, and the favourers of his side of the question, have reprobated French principles as vehemently as our author ; and, in a discussion of this kind, such extraneous matter is injurious to the search for truth, and weakens the strong ground of which the writer is, in our opinion, clearly in possession. Had the work been comprised in one volume, with references to, instead of long quotations from, a variety of writers, the chief arguments might have been so brought forward, as to produce a stronger impression on the reader. In the present state, however, the work is highly worthy of a perusal ; and many reflexions in it deserve the peculiar attention of those who are intrusted with the discipline of the church.

Annals of the French Revolution ; or, a Chronological Account of its principal Events ; with a Variety of Anecdotes and Characters hitherto unpublished. By A. F. Bertrand de Moleville, Minister of State. Translated by R. C. Dallas, Esq. from the original Manuscript of the Author, which has never been published. 4 Vols. 8vo. 1l. 10s. Boards. Cadell and Davies. 1800.

A HISTORY written by a person who acted as minister of state during an interesting part of that period of which he relates the transactions, may justly be preferred to a narrative compiled by a literary recluse, who, though a contemporary, has comparatively few opportunities of acquiring accurate intelligence. In this point of view, the annals of M. Bertrand de Moleville have a great advantage over many of the historical productions of the times ; and, though he is partial to the royal and aristocratical cause, he seems to be entitled to the praise of general veracity.

In a preliminary note to this work, we are informed, that it is not a *sequel* to the Private Memoirs before published by
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M. Bertrand*, but is the 'chief work from which he extracted the chapters that form those Memoirs.' The Annals contain (he adds) 'a faithful account of the principal events of the French revolution;' and form, with the Memoirs, a 'complete history of the revolution, from its commencement to the death of the king.'

The introduction exhibits a concise view of the political changes which have taken place in France since the meeting of the states-general in 1789. Near the close of it a scheme is recommended as 'the only plan from which a speedy and advantageous issue can be hoped.'—'Let the powers of Europe,' it is suggested, 'form a new coalition, open and sincere, not against France, not to *impose any mode* of government upon it, but against its tyrants, and to deliver it from oppression.' It is added, 'Let them all agree solemnly to acknowledge Louis XVIII. king of France and Navarre.' This passage is inconsistent with the former, as it advises the imposition of a particular mode of government on a free nation. It serves to show that M. Bertrand is one of those emigrants who are blindly zealous for the old *régime*. Such a man cannot be expected to entertain a favorable opinion of those philosophers whose writings promoted the revolution. We are therefore not surprised that he should thus speak of them.

'At the same period of time there arose an audacious and guilty sect, who, under the name of philosophy, created a new power, which they called public opinion, and of which they constituted themselves the organs. Its seat existed no where, and its decrees were promulgated only by seditious writings and insolent declamations, which, far from expressing the general sentiment or wish, were found, on examination, to contain merely the opinions that some pseudo-philosophers took it into their heads to publish. They assailed both the altar and the throne, morality and subordination, sometimes with the weapons of ridicule, at others by making a question of the wisdom of all the institutions rendered sacred by their antiquity. They summoned before them ministers, generals, and all the agents of public power—frequently determined their appointment and their disgrace.' Vol. i. chap. i.

That the American war seconded the views of those who aimed at a reform or a revolution, there is no reason to doubt. Our author properly stigmatises, as *impolitic*, the counsels by which Louis XVI. was seduced into a concern in that war; but many will doubt whether they can with equal propriety be censured as *immoral*.

After tracing the rise of the commotions in 1789, which

* See our XXIVth Vol. New Arr. p. 170.

preceded the meeting of the states, M. Bertrand recounts the proceedings of that assembly, interspersing severe reflexions on the conduct of M. Necker, and that of the *tiers état*. He regrets the loss of an opportunity of dissolving the 'insolent and rebellious assembly' on the 23d of June, when the commons, and a few members of the privileged orders, continued to sit, and adopt seditious resolutions, after the king had commanded them to adjourn. But, if his majesty had ordered such dissolution, it is not probable that the popular party would have paid the least regard to the injunction.

The attack and reduction of the Bastille are described in terms condemnatory of the conduct of the populace, and favorable to that of the unfortunate governor. What our author says with regard to the prisoners found in that fortress, and in other places of confinement, we will quote as a proof of the king's lenity.

'In the towers of the Bastille there were but seven prisoners, whose names were Pujade, Béchade, La Roche, La Caurege, the count de Solages, Tavernier, and Whyt: the four first were accused of forging bills of exchange, some accepted by Tourton and Ravel, and others by Gallet de Santerre; the count de Solages was confined at the request of his family, on charges of the most serious nature; and the two last were both so deranged, that the electors sent them next day to Charenton, to be confined among the mad people. Tavernier was the natural son of the late Paris Duverney, the brother of Paris de Montmartel.

'Here then was the immense number of victims that were said and believed to be crowded by hundreds in the dungeons of despotism. Those pretended dungeons were chambers as agreeable as the chambers of a prison can be, and the envenomed reports published by some who have been prisoners in the Bastille, after their enlargement, and particularly by count Mirabeau and Linguet, prove that they were better fed there than they could have been at home. There were state prisons in several provinces of the kingdom, and especially in Britany. The number of these, and the expeditious and arbitrary form of imprisonment by *lettres de cachet*, having been the chief ground of the opinion generally adopted among foreign nations respecting the pretended despotism of the French government, it is incumbent upon me to say here, that while I was intendant of Britany, I received an express order from the king to visit all the state-prisons in that province, to receive from every prisoner a statement respecting himself, and to transmit an account of it to the minister, the baron de Breteuil. This order was accompanied with the amplest instructions respecting the motives of justice and humanity by which it had been dictated, and the manner in which his majesty wished his paternal intentions to be executed. The circular letter which contained those

instructions was addressed to all the intendants : I obeyed it, as was my duty, with the utmost strictness, and I attest, upon my honour, that there was not in Britany a single state-prisoner whose confinement was not an act of justice, and in many instances an act of benevolence or mercy.' Vol. i. p. 243.

At this time, according to M. Bertrand, it was the object of the mal-content faction to procure for the duke of Orleans the dignity of lieutenant-general of the kingdom, not so much from a desire of favoring that nobleman, as with a view of concentrating

' power, the nomination to offices, and, above all, the disposal of the funds of the royal treasure, in the committee of Montrouge, who were to become his majesty's ministers, directed by Mirabeau, for whom the place of prime minister was reserved. Nor even here were the views of the Orleans faction bounded : the rank of lieutenant-general of the kingdom was only to be a step for that prince to mount the throne the moment the occasion offered ; and the progress of the revolution was too rapid to allow that period to be considered as at a great distance.

' The existence of this horrible project is the less to be disputed, as Mirabeau himself avowed it in the assembly ; and pushed his effrontery so far as to maintain, " that this project was such as every citizen might boast ; that it was not only justifiable at the period in which it was planned, but that it was good in itself, and even laudable !" ' Vol. i. P. 264.

But the duke had not the courage to request of the king an appointment to such a post ; and the scheme gave way to other projects.

The abbé Sieyes was then a member of the duke's party. Of that crafty and ambitious ecclesiastic, an anecdote is here recorded, intimating that

' It only depended on the possession of an abbey of 12,000 livres (500l. sterling) a year, and a little more attention from the archbishop of Sens, to have made the abbé Sieyes one of the most zealous supporters of the old government. I assert this fact on the testimony of several persons worthy of the highest credit, without any fear of its being contradicted by the abbé Sieyes himself ; and I cite him from among a thousand instances, that the world may justly appreciate the zeal, patriotism, and principles of those revolutionary demoniacs, who all, madmen and idiots excepted, had no other object in declaiming and writing so violently against the government and the ministers, than to make them purchase at a higher price their silence or their pen.' Vol. i. p. 415.

It is unnecessary to state the particulars of the anecdote ; but we may observe that it is by no means improbable.

Before he relates the discussions on the subject of the royal

veto, the author examines the doctrine of the sovereignty of the people, and condemns, as absurd and dangerous, the extent in which it is sometimes understood. He places the pretended *veto* in a proper point of view, by saying that, when the constitutionalists and democrats granted to the king that supposed privilege, 'they meant nothing more than to impose upon him the obligation of assenting, without hesitation, to all the decrees which the assembly should please to present to him.'

The commotions of the 5th and 6th of October are circumstantially described, partly from the personal observation of M. Bertrand, and partly from the evidence given at the Châtelet. Some particulars of the king's behaviour we will extract from this part of the work. M. de la Devèze threw himself on his knees before Louis,

'and told him, that having on his way to Paris met a large body of people, armed with pikes, guns, and bludgeons, he had returned with the utmost speed to inform the king of it, adding, "I beseech your majesty not to be afraid." "Afraid!" replied the king, "I never was afraid in my life." The officer made an offer of his services, and swore that he was ready to defend him to the last drop of his blood. The king was much affected, and thanked him, then mounted his horse to return to Versailles. "I understand," said his majesty to his attendants, "that there has been some tumult in the market, and that the Paris women are coming to ask me for bread. Alas! had I it in my power, I should not wait till they came to ask for it."

'The news of the brigands being on their way spread alarm through Versailles. The drums beat to arms. The gardes-du-corps were ordered to mount their horses; those on duty repaired to the palace, and four detachments were ordered to go by different roads to meet the king, who had very few guards with him, but they had hardly set out when his majesty arrived. The count of Luxembourg immediately asked him, if he had any orders to give for the guards.—"What! against women?" replied the king with a smile; "you are laughing at me." The same question was put to him relative to the carriages: his majesty answered, that he had no occasion for them.' Vol. ii. P. 72.

'The women who had gone into the palace with the deputation from the assembly, were extremely affected at the sensibility shown by the king on hearing the account of the pretended want of the metropolis. One of them, whose name was Louisa Chabry, a young woman of seventeen years of age, who worked at a carver's, and who was commissioned to represent the grievances of the Parisians to his majesty, could not support the emotion of tenderness or timidity she felt, and fainted. Every thing was done to recover

her: as she was going away she wished to kiss the king's hand; but his majesty saying kindly to her that she deserved better than that, did her the honour to kiss her lips.' Vol. ii. p. 85.

The conduct of M. de la Fayette, during these disturbances, our author does not censure with such acrimony as some writers have used on the occasion. He says,

' This general, upon whose care every body was to repose, took no other care than that of going to bed himself, and sleeping very soundly. History in recording this sleep, the consequences of which were so disastrous, will never be able to explain the problem, but by accusing M. de la Fayette of the most horrible perfidy, or of the most stupid want of foresight. I do not hesitate to place it to the latter account, which I truly believe to be the real ground for censure. M. de la Fayette, misled by the revolutionary mania, by extravagant and ill-digested ideas of liberty, had the misfortune to look too frequently with favourable eyes on the French revolution, and to find a fair side for almost every atrocity; as through a prism we see the most hideous objects in beautiful colours. This defect of his mind, more perhaps than of his heart, was the principal cause of all the evil he has done, or suffered to be done.' Vol. ii. p. 102.

He admits the reality of the conspiracy of M. de Favras, by intimating that this royalist formed a scheme for carrying off the king: yet, in speaking of the trial which followed the discovery of the plot, he affirms, that the accused individual *explained* the circumstances of imputed guilt *in the most satisfactory manner*.

He occasionally enters into financial details. On the *red book* he has bestowed much attention; and, in answer to Camus, who had declared that the suppression of the prodigalities and indiscrete gifts exposed by the publication of that register would diminish by nearly a fifth part the annual expenses, he asserts that the saving would at most amount to the two hundredth part.

The mention of the arrest of the viscount de Mirabeau is followed by characteristic sketches of that nobleman and his celebrated brother.

' The viscount de Mirabeau had more wit and natural talents, but less knowledge, than his elder brother: his character was in high estimation for his frankness and sincerity, his romantic bravery, his sentiments of honour, and his loyalty to the king; yet he was superior to his brother still more by his qualifications than by his virtues. The elder Mirabeau, early plunged by the violence of his passions and by the uncommon vigour of his constitution into all manner of excess, had shaken off the yoke of principles, and had substituted in their place systems ever dependent, as to his conduct,

on the sordid calculations of interest. His long and frequent imprisonments had considerably soured and hardened his disposition, and in the course of them he had also acquired the habit of reflecting deeply, of considering a question under all its points of view, and of supporting with equal strength the affirmative or negative; whence that readiness, that superiority in reply, which gave him an immense advantage over all his opponents. Unfortunately, the best cause was always in his opinion that for which he was best paid, and his eloquence at the service of the highest bidder. He has been unjustly accused of cowardice: on several occasions when his life only was at stake he has given unequivocal proofs of courage. But he was often dastardly through avarice or vanity: there was no insult, however serious, which he could not bear when he had a large sum to receive, or an important speech to deliver in the assembly next day; and it seldom happened but that one or other of these was the case. Being a royalist on conviction, he would have supported the throne very powerfully, had not M. Necker scrupled to purchase his services; and it was not till he refused them that he offered them to the democratic party, who paid much more for them than he would have got from the court.

Mirabeau was far from being the author of all the speeches he delivered from the tribune. His attendance at the assembly, and the parties of pleasure, or rather of immoderate debauch, in which he was perpetually engaged, left him no time to write them, even had his head been sufficiently at liberty to compose them. He had at command a certain number of writers, of more wit than fortune, who, flattered by his patronage, encouraged by his promises, and assisted at times by trifling sums from his purse, did themselves the honour of working for him. He received them at his house at different hours, and employed them all unknown to one another; telling each, under the seal of secrecy, that he purposed to make a motion of such a nature, but that he had so little time to bestow upon thinking of it, that it would be doing him a real friendship to give him some ideas, some notes which he might make use of, and that he had thought of him for such assistance. There was not one of them but went instantly to work as hard as he could, to justify the confidence of a man so celebrated as Mirabeau. When they had all sent in their work, he selected the best passages of each, forming a whole out of them, which he arranged and enriched in his manner with some pompous phrases, and then set out for the assembly. His fellow-labourers, who got there before him, recognized each the particular passage he had furnished him with, admired in secret the advantage he had drawn from it, and never doubted that all the rest of the speech was his own composition: they wondered at his being able to produce so fine an oration in so short a time, and left the hall, convinced that no man had more talents than Mirabeau. And there is no doubt, in fact, that he was very able, without the assistance of any body, to make as good

speeches as those he thus patched up: but he had a rarer talent, and the most useful to a statesman, that of appreciating the talents of others, and extracting the greatest possible advantage from them. Charlemagne could hardly sign his name, and cardinal Richelieu was an indifferent writer; yet the one was the greatest king, and the other the ablest minister France ever had.' Vol. ii. p. 483.

The second volume terminates with a description of the remarkable festival, solemnised on the 14th of July, 1790. An amusing account of the preparations we need not offer any apology for quoting.

'The situation of the Champ de Mars, its extent, and perhaps also its classical and military appellation, caused it to be considered as the most suitable spot for the festival of the federation. The preparations required in so extensive an inclosure had for some days employed upwards of 12,000 workmen. It was nevertheless reported, that those preparations would not be finished for the day appointed. All the districts immediately set themselves in motion, and every day they sent large detachments with spades and pick-axes. The enthusiasm soon spreading, caught the citizens of every condition, age, and sex, and set them all off for the Champ de Mars. The delicate dame in short coats, and the sturdy fisherwoman; the dishevelled courtesan and the lay-sister; courtiers and butchers; the financier and the water-carrier; players and monks; seminaries, schools, old men and children, composed this immense moving scene of work, every point of which presented a curious or comical group. Here was a Carthusian digging up the earth, without turning his head, while the barrow was filled by girls of the town, and wheeled away by an oyster-wench; there, an academician and capuchin were yoked to the same dray, which was shoved behind by a chevalier de St. Louis. A little farther were seen detachments of workmen from the neighbouring villages, with their mayor in robes, and their curé at their head, proceeding all to work with the same ardour. The Champ de Mars was then truly a field of equality. Butts of wine were drawn in drays into the inclosure, to be distributed gratis to the labourers, while travelling taverns and portable shops were pitched round the outside, to supply more delicate refreshments to the genteel workmen, and the curious who flocked in multitudes to the place. Songs and shouts of joy mingled with the work; and the usual burdens of the patriotic airs were *ça ira*, *Les Aristocrates à la lanterne*, *Crevent les Aristocrates*, and others of the same nature.' Vol. ii. p. 508.

As this work is too copious, and too important, to be hastily passed over, we must extend our review of it to another article.

View of the Agriculture of Middlesex; with Observations on the Means of its Improvement, and several Essays on Agriculture in general. Drawn up for the Consideration of the Board of Agriculture, By John Middleton, Esq. Accompanied by the Remarks of several respectable Gentlemen and Farmers. 8vo. 9s. sewed. Robinsons.

THE reports, drawn up for the board of agriculture, and circulated in each county, to obtain an account of its agricultural state, by the communications of those individuals who are enabled by their local knowledge to afford it most completely, must contain a mass of varied information too valuable to be lost. It is therefore with pleasure that we see collections of this kind; and thus we may at length procure a complete statistical account of the whole kingdom. We are sorry to observe, that, in the reports of the counties with which we are best acquainted, the peculiar opinions of the writer are too conspicuous; and they sometimes give a delusive colouring to his representations. The 'View' before us is not wholly exempt from this error; and perhaps, on the whole, it would be adviseable that a committee should revise each report before it is republished.

To give an account of a work of minute and miscellaneous detail would be difficult, and many of the topics would be uninteresting. We shall therefore offer a short analysis of the contents, particularly noticing a few objects of consideration.

The geographical limits and other circumstances of the county of Middlesex, the state of property, buildings, mode of occupation, implements, and commons, are the subjects of the six first chapters. Even in Middlesex, where, from the vicinity of the capital, ground is very valuable, seventeen thousand acres (nearly one tenth of the whole) are uncultivated, though capable of improvement. These wastes are the more injurious, as they harbour depredators of different kinds; and the common fields of this county, which consist of twenty thousand acres, are almost equally injurious to effective and profitable husbandry. If sir John Sinclair had not attempted to change the general regulations of enclosures, his bill would probably not have been lost. Inclosing, like trade, must not be forced; and, on the other hand, it should not be impeded. It would be a wise step in the legislature to lessen the difficulties and expenses of such bills; and as many considerate men think tithes injurious to improvements, there should, in every instance, unless otherwise requested, be an appropriation of a portion of land for the clergyman.

Arable lands, grass, gardens and orchards, woods and wastes,

are afterwards noticed. From the chapter on gardens, we will select some curious facts.

' I suppose there are upwards of three thousand acres of land under this most excellent and valuable management. The quantity of productive labour depending on these gardens is surprizing. The digging, hoeing, trenching, harrowing, planting, grafting, pruning, budding, gathering, and marketing the fruit; and also carrying it from market to the dealers in every part of the town; and in crying it for sale daily through six or seven thousand streets in London; must supply a wonderful quantity of labour and profit to numerous individuals.

' They probably give employment and support, in the garden, to five persons (a man, his wife, and three children) per acre, during the winter half year; and in summer, about five persons more (chiefly Welsh women) are added to the number; while the market-people, porters, basket-women, dealers, and hawkers, may be estimated at five more. The last ten are all men and women whose families equal their own number, or may be twenty. Thus the whole probably amount to about thirty-five inhabitants per acre during the fruit season.

' Many of them do not depend solely on the fruit-gardens; but if I may be allowed to average the number at ten per acre, they would give thirty thousand inhabitants as being entirely supported by the labour of these gardens; exclusive of the persons depending on the rent, taxes, and tithes of this land.

' Estimating their produce in money, it cannot be less than 100l. per acre, or 300,000l. per annum.

' The fruit-gardens of Surrey are of considerable extent, and cultivated in the same manner as those in Middlesex. And as much is also brought from Kent, Essex, Berks, and other counties, for the supply of the London markets, to the amount of at least one-third of the produce of this county, the consumption of the metropolis and its environs, must be 400,000l. per annum..' p. 256.

The twelfth chapter, on improvements, is valuable; and that which follows, on live stock, is equally so. Our author seems not to give that preference to oxen above horses, which some authors are inclined to bestow. In this part, we suspect that a little prejudice has prevailed; for the arguments are not always fairly brought forward.

The following description of Mr. Hunter's ménagerie is too curious to be omitted.

' In the same ground you are surprized to find so many living animals, in one herd, from the most opposite parts of the habitable globe. Buffaloes, rams, and sheep, from Turkey, and a shawl goat from the East-Indies, are among the most remarkable of those that meet the eye; and as they feed together in the greatest harmony, it

is natural to enquire, what means are taken to make them so familiar and well acquainted with each other. Mr. Hunter told me, that when he has a stranger to introduce, he does it by ordering the whole herd to be taken to a strange place, either a field, an empty stable, or any other large out-house, with which they are all alike unaccustomed. The strangeness of the place so totally engages their attention, as to prevent them from running at, and fighting with the new comer, as they most probably would do in their own field (in regard to which, they entertain very high notions of their exclusive right of property), and here they are confined for some hours, till they appear reconciled to the stranger, who is then turned out with his new friends, and is generally afterwards well treated. The shawl goat was not, however, so easily reconciled to his future companions: he attacked them, instead of waiting to be attacked; fought several battles, and at present appears master of the field.

‘It is from the down that grows under the coarse hair of this species of goat, that the fine India shawls are manufactured. This beautiful as well as useful animal, was brought over only last June from Bombay, in the duke of Montrose Indiaman, captain Dorin. The female unfortunately died. It was very obligingly presented by the directors to sir John Sinclair, the president of the British Wool Society. It is proposed, under Mr. Hunter’s care, to try some experiment with it in England, by crossing it with other breeds of the goat species, before it is sent to the north.

‘Mr. Hunter has built his stables half under ground; also vaults, in which he keeps his cows, buffaloes and hogs. Such buildings, more especially the arched byres, or cow-houses, retain a more equal temperature at all times, in regard both to heat and cold, and consequently are cooler in summer and warmer in winter; and in situations where ground is so valuable as in the neighbourhood of London, are an excellent contrivance. Mr. Hunter has his hay-yard over his buffaloes’ stables.—The expence of vaulting does not exceed that of building and roofing common cow-houses; and the vaults have this essential advantage or preference, that they require no repairs.

‘Mr. Hunter has caused his buffaloes to be trained to work in a cart; at first, they were restive, and would even lie down; but now they are steady, and so tractable, that they are driven through the streets of London in the loaded cart. These animals do not draw greater loads than oxen of the same size and weight.

‘This gentleman has at present a very beautiful little cow, from a buffalo and an Alderney. This animal in some measure is kept for her beauty; and what adds to it, she is always plump and fat, whether in summer or in winter, and upon much less food than would be sufficient to support a beast of the same size, of the ordinary breed. I do not find that she exceeds in quantity of milk, but the quality is very good; and it is certain that she could be fattened

at much less expence than any ordinary cow of the same size and weight.

‘ Among the experiments now going forward in Middlesex, one of the most important undoubtedly, is a cross that has been tried between a Spanish ram and two Shetland ewes: four lambs have been already produced from this mixture. The Spanish breed, it is well known, is distinguished for the fineness of its pile, and the Shetland for its softness and colour. If these qualities were united (which, so far as can be judged from the experiment above mentioned experiment is likely to be the case), the article of wool would be brought to its highest state of perfection.’ P. 342.

Mr. Middleton speaks with approbation of the boring plough for drains, and of the threshing machines. They are, we think, valuable agricultural improvements. What is said of sheep, and of the late improvements in this race, with respect to their fleeces, we may recommend as worthy of notice.

The rural and political œconomy of Middlesex he well details; but we do not think with him, that this county contains coal. For the roads, flints might supply the place of granite in giving firmness to the clay; for the latter is only useful from the large proportion of quartz. The commerce of the county is a most important object, and is correctly described. The value of imports into the port of London in 1794 (and we know them to have since much increased) was near thirty millions, and that of exports exceeded twenty-five millions and a half.

The number of inhabitants, within the bills of mortality, some have raised to more than a million, while others have reduced the amount to 600,000. Perhaps our author brings it too low by fixing the number at 630,000; and Mr. Howlett, who vibrates from 700,000 to 800,000, is probably nearer the truth.

The three last chapters contain miscellaneous observations. The section on the supply and consumption of Great-Britain we will transcribe.

‘ The excess of the imports, over the exports, of corn, shew clearly, that the annual consumption of this country in that article, has been greater than its produce, on an average of eleven years, ending with 1793, by 587,163 quarters of grain. Since that time, the deficiency has increased, particularly in 1795, when the crop was so very inadequate to the supply, as to occasion a still further demand of 1,177,000 quarters. If we divide this quantity by 11, it will give an annual deficiency of 107,000 quarters, which sum, added to the former, makes the amount of the whole annual deficit 694,163 quarters; and, taking it at three quarters per acre *, the

* The average quantity and price of all sorts of grain may be thus found, viz.

medium produce of land on all sorts of corn, over and above the seed, would require no less than 231,388 acres more than are now in cultivation, to be cropped with corn. To this we must add a proportionate quantity of land for fallow (1-3d of 231,388, or) 77,129 acres, and the like quantity for clover and root crops, makes 385,646 acres. In order to raise corn enough to support the requisite number of horses which would necessarily be employed in cultivating this quantity of land, and also the soil which should produce the horse-corn (the proportionate number of horses being 29,350, and requiring two acres each), 58,700 acres more will be wanting, which, added to the aforesaid 385,646, produces the sum of 444,346 acres as the deficit in arable land only. But then these horses would, as others do, require two acres each of grass and hay, or 58,700 more; which makes the whole deficiency 503,046 acres †; the entire produce of which, both in corn and cattle ‡, this country is in the practice, most unwisely, of purchasing from other nations, and importing into this kingdom at a most enormous expence. It is therefore evident, that before we can raise our own supplies, under the present (though in some measure improved) state of husbandry, we must inclose and cultivate our commons to at least this extent †. P. 480.

The most important remarks in the Appendix seem to be those which relate to the inclosure of Enfield chace. Mr. Cooke's account of implements of husbandry may also be mentioned as worthy of commendation.

Patient Griselda. A Tale. From the Italian of Boccaccio.
By Miss Sotheby. 4to. 2s. 6d. Longman and Rees.

IT may excite some surprise, that a tale so improbable as that of the sufferings of Patient Griselda (or Patient Grissel, to use her English name), should so often have been the subject of

			£.	s.	d.
Wheat,	-	2½ acres, at 2 qrs. per acre, is 5½ qrs. at 46s.	-	12	13 0
Barley and rye,	¾ of an acre, at 3 qrs. per acre, is 2½ do. at 30s.	-	3	7 6	
Oats and beans,	2½ acres, at 4 do.	- is 10 do. at 21s.	-	10	10 0
6 acres			17½ quarters		
			£.	26	10 6

‘ Divide 17½ quarters by 6 acres, gives a bare 3 quarters per acre; and divide 26l. 10s. 6d. by 17½ quarters, gives a bare 20s. per quarter, i. e. 3 quarters at 30s. is a full average of the corn, exclusive of the straw, seed, and waste.

‘ * Inclosing such a portion of the commons as would produce this net quantity of culturable ground, would require, for hedge-rows, site of buildings, farm-yards, roads, ponds, gravel-pits, &c. 57,000 acres, which increases the deficiency to 560,000 acres.—*J. M.*

‘ † Irish bullocks, Flemish horses, &c.

‘ ‡ This account might be extended to about 700,000 acres, by making a proper allowance for the commons being inferior in point of quality to the average inclosed land.—*J. M.*

song. The capricious cruelty of the husband, and the wicked obedience of the wife (for surely to surrender her children to the murderer without any effort to preserve them, deserves not a more gentle epithet), were characteristics not likely to please either sex: yet the tale has been so popular, that the patience of Griselda is proverbial.

Miss Sotheby, authoress of the present version, is, we understand, sister to the translator of *Oberon*. The exordium expresses the just judgement of a woman upon the story.

‘ A legendary tale these lines unfold,
Not of heroic feats, or conquests bold,
But of mad brutish deeds, and folly wild,
On whose event capricious fortune smil’d—
Nor would I counsel those who read my tale,
To let mistrust of womankind prevail;
Since great his guilt, whose tyrant acts I tell,
Tho’ fortune favour’d, and he prosper’d well.’ P. I.

Gualterio, marquis of Saluzzo, is urged by his vassals to marry. He consents on condition that, whatever be the lineage of the bride whom he may choose, they shall obey her as their queen. His subjects willingly accede; and preparations are made for the nuptials.

‘ Now with delighted haste, and eager joy,
The gala and the sports, all minds employ;
Here, the triumphal arches lofty rise,
Enwreath’d with flowrets of unnumber’d dies;
There, various colour’d fires are taught to blaze,
And emulate the noontide’s garish rays:
While plac’d conspicuous o’er th’ expecting throng,
The tuneful bards rehearse the nuptial song;
The raptur’d vassals join in proud expence,
And pleas’d survey the vast magnificence—
Nor less, their sov’reign strove to grace the day;
Nor less, to deck the bride in meet array;
Here, the light robe where airy tintings strove
As if by fairy hands the web were wove,
Floats on the gale; the rich embroider’d zone,
And diadem, with radiant jewels shone;
While plain the ring, within whose magic round,
Th’ extremes of bliss and misery are found.

‘ The day arrives—the marquis mounts his steed,
Nor lets the early dawn his haste precede;
With him in honour of his spousals came,
Full many a valiant knight, and haughty dame,
Attendant on their lord their steeds they rein,
Which with impatient footsteps paw the plain,

While thus he speaks—"Nobles, the hour is come,
"Quick let us bring the chosen princess home."
The reins are loos'd, the ardent couriers fly,
The plains recede, the village roofs draw nigh,
Where in the humblest cottage on the green,
Resides the parent of Saluzzo's queen—
The courtiers gaze around with eager eye,
Near the low huts th' unconscious damsel spy,
Where with slow tottering steps, thro' rugged roads,
Her patient head the pond'rous pitcher loads—
This labour o'er, she purposes with speed
To join the long procession on the mead,
Who wait to hail their lord in wedlock join'd—
Nor knew she was herself the bride assign'd.
"The prince drew near—"Griselda," he began,
"Where is thy father? where the good old man?"
And while with modest shame her cheek is dy'd,
"Within his cot, my lord," she faint replied—
Gualterio quits his steed, and bids the train
Wait his return, then entering to the swain,
"Gianniuocolo," he cries, "this hour I mean
To raise Griselda to the rank of queen;
But first, in presence of her rev'rend sire,
Truth from her lips I solemnly require.—
Griselda say, wilt thou content remain,
Alike unmov'd in pleasure, as in pain?
Wilt thou, submissive bend thy will to mine,
Nor at harsh words, or cruel deeds repine;
But still to please thy lord, exert each art,
And veil with smiles serene an aching heart?"—
Still more, and more, th'attentive fair he tries,
Who with assenting voice to all replies.—
Now, from the cot the marquis leads the maid,
Bids her in public view be disarray'd,
And while aside her rustic weeds are thrown,
(The only dowry she can call her own)
Her lovely limbs the varied robe unfold,
Her slender waist is girt with gems and gold,
The well-wrought sandals on her feet are plac'd,
And by her artless curls the crown is grac'd—
Awe, and amazement, fill each throbbing breast,
While thus, their lord, the wond'ring crowd address—
"Nobles, behold the virgin I espouse,
If to Gualterio she will plight her vows"—
Then turning to the maid, whose mantling blood
Deep ting'd her cheek, while in suspense she stood,
Dismay and hope contending in her mind,
"Griselda say, wilt thou in wedlock join'd

Accept this proffer'd hand?"—"Yes," she replied,
 "Then be Griselda her Gualterio's bride,"
 Loud he exclaims; and on her willing hand,
 Affix'd the emblem of his stern command—
 Ah! had the woes with which that ring was fraught
 Been to Griselda known, death had she sought,
 Or to her native poverty had flown,
 E'er with Gualterio she had shar'd a throne!" P. 5.

In the old ballad the story begins differently, and proceeds more naturally. The marquis marries for love, not in compliance with the wishes of his people. The elevation of a rustic girl occasions jealousy and envy.

' Many envied her therefore,
 Because she was of parents poor,
 And 'twixt her lord and *she*
 Great strife did raise:
 Some said this, and some said that,
 And some did call her beggar's brat;
 And to her lord
 They would her oft dispraise.'

The marquis, therefore, proves the patience of his wife, to shame her enemies; for in patience the author of this story seems to have supposed that all womanly virtue consisted. In Boccaccio's narrative no such motive is imagined for the husband's conduct. He acts from the cruelty of caprice. Griselda's two children are taken from her for destruction, as she is taught to believe; and a disgraceful divorce completes the trial.

' The marquis bade the courtly train convene,
 And thus, his wife address'd with haughty mien—
 "Lady, the pope consents that I resign
 Thy hand, and make another fair one mine;
 And since my ancestors were born to reign,
 And thine to tend the flocks and till the plain,
 Resume thy splendid dowry when a bride,
 And with Gianniucolo henceforth reside,
 While great Gualterio from this hour shall share
 Salluzzo's throne with some more suited fair."—

' Scarce could th'enduring wife, tho' bless'd by heav'n,
 With fortitude to females rarely giv'n,
 Refrain the starting tear, the bursting sigh;
 Yet could she patient frame this wise reply:
 "My lord, I own my station, and my race,
 Gualterio's lineage, and his name disgrace;
 Nor when thy favour rais'd her to a throne,
 Did poor Griselda deem that throne her own,

But lent by heav'n and you—At your command
She now resigns the sceptre from her hand,
And yields this ring, which long with pride she wore,
A blameless wife—a wife, alas, no more!—
But for the dowry that as bride she brought,
Where shall the weighty golden prize be sought?
Or who the treas'rer, doom'd the debt to pay?
Or whence the beasts, to bear the load away?
Since, if she right recall her nuptial morn,
Griselda stood expos'd to public scorn,
No remnant spar'd of all her mean attire,
For so Gualterio's rigid words require;
And, if thy will again renew her shame,
Disrob'd Griselda goes, disrob'd she came—
Yet sure, if ever pity touch'd thy heart,
The patient suff'rer shall not thus depart.
Oh! in remembrance of her bridal hour,
When her pure virgin heart she brought as dow'r,
One scanty garment o'er thy suppliant cast,
To shield her from the bleak inclement blast."
Gualterio, tho' with pain his stubborn eyes
Repress th' empassion'd tear—sternly replies,
"Your humble pray'rs one scanty garment gain,
No more we grant."—Her weeping friends in vain
Some added raiment beg to shade the fair,
And screen her from the cold tempestuous air;
No veil he gives, t'enwrap her shiv'ring head,
No well-wrought sandal guards her shrinking tread,
But as bare-headed, and bare-foot she past,
Her frail form bent beneath the wintry blast,
While each surrounding bosom heav'd a sigh,
And tears of pity dimm'd each gazing eye.—
Now, with slow steps, she treads the length'ning plain,
To seek her fire and native home again,
Now, sees from far with fond exploring eyes,
Thro' the gray dusk the shelt'ring cottage rise,
Where safely clasp'd within a parent's arms,
Griselda feels secure from further harms,
And by his tender falt'ring accents blest,
Serene, and happy, sinks at last to rest.—
And now, Gianniuocolo, who from the day
When first Gualterio bore his child away,
His poor Griselda's fortune had divin'd,
(For well he knew the marquis' turn of mind)
With eager footsteps seeks his little board,
Where long her virgin vestments he had stor'd;
Brings them in order forth with pious care,
And shields his darling from th'inclement air;

Who now resumes, in russet robes array'd,
 The simple manners of a village maid;
 Tends her soft fleecy care upon the lawn;
 Or seeks the distant fount at early dawn;
 Nor when to western skies recedes the sun,
 Are mild Griselda's daily labours done:
 Yet still unmov'd she seems—in soul the same,
 A peasant's daughter, or Gualterio's dame.' P. 20.

In the ballad, though it is rude and uncouth in language and metre, the story is better managed. Will our readers endure the parallel passage in the homely stanzas, which owe their preservation to their popularity, and which would not, without some intrinsic merit, have been remembered by 'the spinners and the knitters in the sun'?

' My nobles marmur,
 Fair Grissel, at thy honour,
 And I no joy can have,
 Till thou be banish'd
 Both from my court and presence,
 As they unjustly crave:
 Thou must be stripp'd
 Of thy brave garments all,
 And as thou cam'st to me,
 In homely grey,
 Instead of silk and purest pall,
 Now all thy clothing must be.
 My lady thou must be no more,
 Nor I thy lord, which grieves me sore:
 The poorest life must not content thy mind;
 A groat to thee I dare not give
 Thee to maintain while I do live;
 Against my Grissel such great foes I find.'

* * * * *

' When she was dress'd in this array,
 And ready for to pass away,
 "God send long life unto my lord," quoth she:
 "Let no offence be found in this,
 To give my lord a parting kiss."
 With watery eyes, "farewell, my dear," said she.

Thus far we wish that miss Sotheby had followed the English rather than the Italian narrative. In what follows the ballad is as inferior in plan as in language, by protracting to fifteen years the term of trial. The poem concludes by noticing Griselda's poetical renown.

' And now, since hard Gualterio's future life
 Past undisturb'd by jealousy and strife,

Crown'd by each bliss he thus unjustly fought,
And by Griselda's pangs so dearly bought,
What shall we say?—But that all-pow'rful heav'n
Imperial souls in lowly huts has giv'n,
While some, o'er nations born to rule and reign,
Are fitter far to till the rural plain—
For who, like stern Gualterio, had assign'd
Such unheard trials to a gentle mind?
Or who, like meek Griselda, could have borne
Such acts of cruelty, such words of scorn?
Yet has she reap'd her due reward of fame,
Whose deathless rolls record her patient name;
To her, the Gallic bard his harp has strung,
Her praise has flow'd from polish'd Boccace's tongue,
And Britain's isle has wept Griselda's wrong,
By Chaucer chronicled in ancient song.' P. 32.

On the execution of this poem we have only praise to bestow. The versification flows with that freedom which alone can render a narrative in rhyme endurable. We hope that the talents of the authoress are not unemployed.

Traacts on the Nature of Animals and Vegetables. By Lazaro Spallanzani, R. P. U. P. 8vo. 7s. Boards. Cadell and Davies. 1799.

THE labours of Spallanzani have been highly estimated by philosophers; and, though the feeling mind shudders at the contemplation of cruel experiments, yet it waits, with some interest, for the conclusion. Nothing which relates to animal life can be wholly without utility to animated beings; nothing which elucidates the various properties of the objects around us can be entirely without interest. It may therefore appear surprising, that the dissertations of Spallanzani have been so long without an English dress; particularly as, in 1777, they were translated into the French language by a celebrated philosopher of Switzerland (M. Senebier), and published in two volumes at Geneva. We have some reason to suspect that this is the original from which the present volume is translated. If it be so, we regret the absence of M. Senebier's notes, and of his learned and instructive narrative of former discoveries by means of the microscope. If this were not the translator's source, we lament that he has not presented us with some of Spallanzani's more modern or more ancient attempts. Why has he not inserted the dissertation on the phænomena of the circulation, published at Modena in 1773; why are the experi-

ments on sea anemonies, those on the anomalies of generation, &c. omitted? The volume is at last filled by an essay of Bonnet on the reproduction of the heads of snails, in *support* of Spallanzani's observations, while this author's original essay remains untranslated, on pretence of its length.

On account of the omissions to which we have alluded, the English version is less valuable than the French, and indeed less valuable than it ought to have been. The pieces omitted do not relate to idle controversies, but are learned disquisitions, containing facts and observations equally valuable. Indeed our author appears not insensible to the charms or the value of controversy, since the essay of Bonnet, which he has selected, is almost wholly of this kind.

The first essay, entitled Experiments and Observations upon the Animalcula of Infusions, was published in 1775, and this is curtailed to nearly one fifth of its original bulk by the omissions before mentioned, to which the indolent reader will not object, but which the inquisitive philosopher will disapprove.

The second essay on the feminal vermiculi, containing observations in opposition to M. Buffon's organic molecules, appears to be translated entire. The latter part might, however, have been separated without injury to science.

The third essay, containing experiments and observations on animals and vegetables, confined in stagnant air, is also un mutilated. Late experiments, however, might have been adduced to limit some of Spallanzani's conclusions, and, in other points, to extend his views. The translator, by such additions, would have rendered the work more valuable.

The following essay is on animals which may be killed or revived at pleasure. It relates chiefly to the rotifer or the wheel insect; and the last of Spallanzani's essays is on the origin of the little plants of mould. All these were prior to 1777 in their appearance.

With regard to the essay on the reproduction of the heads of snails, we shall only observe that the testimony seems strong, but not decisive. We have no analogous instance of the reproduction of a part so minutely organised, and a reproduction so perfect.

The plates of this work are executed with fidelity; but we look in vain for the exquisite delicacy which adorns those of the original work lent to M. Senebier for his translation. Of the merits of the version we cannot, with propriety, speak, as we have only the French translation before us. If that is correct, as we may suppose from M. Senebier's abilities, the present writer errs in some instances; but we have noticed no very important errors. We have not enlarged on the subjects themselves, because they are, in general, well known; and to per-

sons who are unacquainted with them, we would recommend the perusal of the essays entire. They will find the discussions and inquiries interesting and instructive.

Memoirs of Hyppolite Clairon, the celebrated French Actress: with Reflections upon the Dramatic Art: written by Herself. Translated from the French. 2 Vols. 8vo. 8s. sewed. Robinsons. 1800.

TO those who have a taste for dramatic criticism and anecdote, the Memoirs of Madame Clairon will prove highly interesting. This celebrated actress was for many years an ornament of the Parisian theatre, and not more distinguished for the accuracy and effect with which she personated the most important and difficult characters of the French drama, than for the respectability of her general accomplishments.

This work has been recently translated from the French; and the following extract from the preface will introduce to our readers a sketch of the domestic and theatrical biography of Clairon.

‘ The memoirs of celebrated artists, as well as those of eminent poets and illustrious philosophers, are equally interesting to those who admire their genius, as to those who design to tread their footsteps. One feels curiosity to learn by what incidents they were guided in their choice of profession, and by what studies and means they reached that high degree of perfection which procures for them the suffrages of their own age, and the remembrance of posterity. Their reflections on the art or the sciences which they profess are precepts which their followers collect, and by which they are frequently enabled to shorten the thorny path which leads to celebrity.

‘ The work of Hyppolite Clairon combines in itself all those advantages. This celebrated actress is yet alive; she resides at Paris; and it is at nearly her eightieth year that she appears to have recovered, for the purpose of writing her memoirs, that strength of colouring, and justness of expression, which distinguished her style when in the bloom of youth.

‘ Hyppolite Clairon was born in obscurity. Her early education was, therefore, neglected, and at ten years old she scarcely could read. Her talent for the stage, however, was already manifest. From her windows she was accustomed to see mademoiselle Dangeville receive her lessons in dancing, and she learned to imitate. The applauses which were lavished on these, her first attempts at imitations, heated her youthful imagination; and for the future she dreamt of nothing but of securing the praise she had gained. Shortly afterward, she was brought to the theatre, where the entertainments of the evening were *Le Comte d'Essex* and *Les Folies Amoureuses*.

Next day she was able to repeat above a hundred lines of the tragedy, and two-thirds of the after-piece; she could even imitate the tones and gestures of the performers. Her mother designed her for a working business; but the sprightly daughter could not endure the labour of the hands. One day, when the mother was inflicting on her the punishment of her idleness, she cried out, "Well, you had better kill me at once; for if not, nothing shall prevent me from being a player!"

"It soon became necessary to determine; and Hyppolite appeared at the Italian theatre before she was quite twelve years old. Some time afterwards she was engaged in the Rouen company; she was applauded by the audience, and astonished her employers. It was here she acquired the habits of the theatre. After having appeared successively at different theatres, she at last presented herself at the *Comédie Française*. She insisted on playing first-rate characters, and to make her first appearance in that of *Phédre*. The managers laughed at her presumption; but she was resolved, and succeeded. After having performed for twenty years at this theatre, with great success, she went into Germany, and took up her residence in the neighbourhood of the margrave of Anspach, who appeared to entertain for her, if not love, at least a very lively friendship. But to use her own expression,—“there is no court so little as not to have its Narcissus:” she was persecuted here, and returned to her country.” Vol. i. p. iii.

The beginning of the first volume is occupied with an account of a connection between Clairon and a lover of a very melancholy temperament, whose early death is said to have been occasioned by a refusal on the part of the lady to unite her fate inseparably with his. On this topic Clairon herself observes, ‘I might have been content to be restrained by a flowery wreath, but I could not brook being confined by a chain.’ Her gloomy lover had, it seems, threatened to ‘pursue her after his death;’ and accordingly his cruel mistress, it is said, was for some time persecuted by several noises, such as loud shrieks, the firing of a gun, and the clapping of hands!

It is difficult to reconcile the serious assertion of these *præternatural* visitations with the good sense of the reflections afterwards introduced on the various branches of the dramatic art. On the radical requisites for the stage, Clairon thus pertinently remarks:

‘A good constitution is a material point:—there is no profession more fatiguing. Irritable nerves, weak lungs, or delicate constitutions, cannot long sustain the weight of tragic characters.

‘I have found, in the course of my time, a number of young authors and fine ladies who have thought that nothing was more easy than to perform Mahomet, Merope, &c.; that the author had done all that was necessary; that to learn the parts, and to leave the rest

to nature, was all the actor had to do. Nature!—how many use this word without knowing its meaning.—The difference of sex, of age, of situation, of time, of countries, of manners, and of customs, demand different modes of expression. What infinite pains and study must it not require to make an actor forget his own character; to identify himself with every personage he represents; to acquire the faculty of representing love, hatred, ambition, and every passion of which human nature is susceptible,—every shade, every gradation by which those sentiments are depicted with their full extent of colouring and expression.

‘ There are no arts or professions but have certain defined principles.—Are there then none required to direct the tragedian? Is it only in the history of mankind he must obtain his information? Reading of itself would be nothing; he must meditate upon, and render himself familiar with, what he reads, even to its minutest details; he must adapt to every character the genius of the nation to which it belongs; he must reflect without intermission; repeat an hundred and an hundred times the same thing, in order to surmount the difficulties he meets with at every step. It is not enough to study the character: he must study the history of it, in order to develop the intention of the author, feel the beauties of his composition, and adapt his character to the general scope of the work: he must scrutinise the hearts of all connected with the scene, attend to the relations they bear towards each other; and, finally, he must be able to comprehend why what he hears, and what he sees, is so represented or expressed.—Such are the private labours which an actor has to fulfil.’ Vol. i. p. 40.

The triumph of genius and perseverance over the defects of nature and education is illustrated in the celebrated actor Le Kain, whose theatrical character will forcibly remind the reader of our own much lamented Henderson.

‘ Le Kain was bred an artisan. His figure was displeasing and awkward, his stature was low, his voice discordant, and his constitution weak; yet, with all these disadvantages, he launched from the workshop to the theatre; and, without any other guide than genius, without any assistance but art, he attained the reputation of the greatest actor, and the most interesting and dignified of men.—I am not speaking either of his first essays, or his latter exertions: in the former he doubted, attempted, and was often disappointed; a circumstance that could not fail to happen. In the latter his strength did not second his intentions. For want of physical faculties he was often tedious and declamatory; but in the meridian of his faculties he approached nearest of any to perfection.

‘ I must, however, acknowledge, without partiality, that he did not give the sentiments of every author with equal force.

‘ He could not do justice to Corneille. The characters of Racine were too simple for him. He portrayed the characters of neither of them well, except in some scenes which allowed his genius;

those striking bursts of passions, without which he never appeared to advantage.

‘His perfection was only complete in the tragedies of Voltaire.—Like the author, he constantly appeared noble, true, sensible, profound, vehement, or sublime. The talents of Le Kain were of that class, that you overlooked the disadvantages of his person.

‘His studies had been directed to their proper object; he was acquainted with a variety of languages, he read much, and formed an accurate judgment of what he read; but without recourse to art he could never have made an actor.’ Vol. i. P. 53.

We strongly recommend, to the attention of the managers of our theatres, the following judicious remarks on a subject where propriety is often grossly neglected.

‘The managers of theatres, and even the actors themselves, imagine, that any person is competent to perform the characters of confidants. I am far from being of that opinion: these characters require an attentive and accurate judgment. They are often the representatives of governors, princes, ministers, generals, ambassadors, captains, or favourites; they are the depositories of all secrets of state; they are entrusted with the most important commands. Is it possible that young actors, or those without dignity, consequence, or, as is often the case, profoundly ignorant, can support such characters?’

‘These characters, often too much neglected by authors, demand actors whose talents are cultivated, and whose judgments are matured, otherwise they excite the laughter of the audience by their manner of reciting the verses of those poets, whose style is peculiar or obsolete. To give verse its due effect, requires a voice susceptible of every intonation, and a countenance of the most expressive nature: there should, therefore, be a scrupulous attention paid to those who are destined to perform the particular characters I am speaking of. Ignorance and folly should be equally banished from the theatre.

‘I remember, at one time, when I was extremely ill, and was engaged to perform Ariane [*Ariadne*], I was apprehensive the fatigue of the character would be too much for me to support,—I therefore had a chair placed upon the stage, in case I should find it necessary. In effect, my strength failed me in the middle of the fifth act, while I was expressing my despair at the flight of Phédre and Theseus. I fell backwards in the chair, almost in a state of insensibility. The judgment and sagacity of mademoiselle Brilland, who performed my confidante, suggested to her mind how to fill up the scene by a stage artifice of the most interesting nature. She fell at my feet, took hold of one of my hands, which she bathed with tears; her words, scarce articulate, were interrupted by sighs, and she thus gave me time to recover myself. Her looks, her motions, penetrated my very soul; I fell in her arms; and the public, deeply affected, rewarded her presence of mind by the loudest applause.

‘ A common-rate actress would have thrown the whole stage into confusion, and the piece would not have been finished.’
Vol. i. p. 71.

Females devoted to the theatrical profession will perhaps derive an useful hint from the following passage, which evinces the writer to have been much more than a mere performer of stage characters.

‘ The use of white paint is now almost general upon the stage. This borrowed charm, of which no one is the dupe, and which all agree in condemning, spoils and discolours the complexion, weakens and dims the eye-sight, absorbs the whole countenance, conceals the expressive motion of the muscles, and produces a kind of contradiction between what we hear and what we see. ’

‘ I had rather we should have recourse to the custom of using masks, like those of the ancients. There would be at least this advantage, that the time thrown away in painting the face might be employed in improving the delivery. ’

‘ Is it possible that an actress, whose countenance is enamelled with paint, and, consequently, incapable of any motion, can give expression to the passions of rage, terror, despair, love, or anger ? ’

‘ Every motion of the soul is expressed through the medium of the countenance : the extension of the muscles, the swelling of the veins, the blush upon the face, all evince those inward emotions, without which great talents cannot display themselves. There is no character in which the expression of the countenance is not of the utmost importance. To feel a character, and to show by the motion of the countenance that the soul is agitated by what it feels, is a talent of equal consequence in an actress with any she can possess.’
Vol. i. p. 88.

Many reflections by mademoiselle Clairon ‘ upon herself, and the dramatic art,’ are introduced in the second volume : those which relate to the latter subject are highly judicious, and the others, though the vehicles of many sentiments which are not new, exhibit a correct acquaintance with life, and no mean philosophical application of the precepts of the major and minor morality.

In consequence of one of those cabals which occur as frequently in theatrical politics as on the real stage of public life, Clairon suffered a temporary disgrace and confinement by an order from the French court. She ascribes this requital of the laborious efforts of twenty-two years to the jealous intrigues of a younger actress, and asserts that no proof of having obstructed the business of the theatre was brought against her : the connection between the men of rank of the court of France and the women of the theatre, and the facility with which an order could be obtained for the confinement of a long respected

performer, without evidence of any criminality or misconduct, are lamentable proofs of profligacy and despotism. The circumstance alluded to determined our heroine to execute a resolution which she had previously formed, of quitting the stage.

‘I waited’ (she says) ‘till order was restored in the theatre, and then I announced my intention of quitting it. My time was finished—the jealousy of my comrades, the contemptible and barbarous conduct of my superiors, the facility with which the wicked can convert the public, generally so respectable, into a wild and inconsiderate savage, the reprobation of the church, the inconsistency of being a French subject, without enjoying the rights of a citizen, and the silence of the laws relative to the slavery and oppression of theatrical performers, had made me but too sensible of the weight, the danger, and the ignominy of my chains, to consent to wear them any longer—I owed it to myself to revenge the insult I had received. My retreat appeared to me the only step I could take to accomplish it;—it was the more satisfactory to my mind, that, as I was only forty-two years of age, I might naturally expect my loss would, in some measure, be felt and regretted.’ Vol. ii. p. 81.

These notions of dignity, which are so seldom attached to theatrical pursuits, seem to throw a shade of excuse over the indiscretions of this celebrated female, who thus apologises for her errors in the indulgence of the tender passion.

‘I will not dissemble any of my faults, and I confess I have many. Envy, calumny, and impunity, have so far exaggerated the detail of them, that it appears to me almost impossible for any reasonable being to give credit to them. My occupation, my studies, my ill health, my disinterestedness, and, I may say, my own defence, that spirit of pride which has never deserted me on any great occasion of my life, are certain assurances that I have never been capable of premeditated guilt. My talents, my person, the facility of access to me, have lain * such a variety of men at my feet, that it was impossible for a soul naturally tender, and incessantly impressed with scenes most likely to seduce the passions, to be wholly impregnable to the attacks of love. If it is necessary closely to guard the best educated females—if to repress their inclinations it is necessary to confine them to the cloister, surely I may be justified. Love is a debt due to nature;—I have satisfied it, but in a manner that leaves me no cause to blush; I defy any one to cite any instance wherein I have acted disgracefully—an instance wherein I have suffered any man to bestow pecuniary favours upon me in return for my love. I defy any one to mention a wife, or a parent, whose happiness I have disturbed:—there is not a woman of my acquaintance who can reproach me with having listened for a moment to her lover: there is not a being who can accuse me of having deceived her. I have

* As the common people use *laid* for *lain*, this translator, with equal impropriety, us *s lain* for *laid*.

indulged in no excesses—neglected none of my duties—admitted of no disorder in my domestic concerns. In order to please me, it was necessary to appear as virtuous as amiable. No child, the victim of harsh laws and customs, can make me blush for having given it existence. It depended only on myself, on many occasions, to become legitimately a lady of consequence. I have resisted, for fifteen years together, the solicitations, the intreaties, and the tears of one of the most seducing men nature ever formed, and one who was dear to my soul, in order that I might obey the voice of honour and of duty.’ Vol. ii. P. 84.

It is to be regretted that so accomplished an actress, and so able a *casuist* as mademoiselle Clairon, did not add to her various talents the correct domestic character which has distinguished many female ornaments of the British stage.

Clairon’s remarks on the state of the theatre, after her retreat, will perhaps be thought the result of a very common prejudice. They are, however, in some respects just, and may be useful.

‘ It would have been a high gratification to me, to have been enabled to have sought at the spectacles those dissipations which even my retirement has not prevented my wishing to partake in. Though I still retain a perfect remembrance of our great poets, and often read their works, yet to see them represented would impart a more lively pleasure to my mind, and give greater delight to my imagination. The beauty of action naturally adds to the enchantment of the scene ; but, alas ! what do I meet with at these representations, but the vulgarity of low life, or the ravings of bedlam ? No principles of art, no idea of dignity of character : every one plays his part according to his own fashion, without any regard to the consistency of the scene, or the general effect of the piece, and forgets that the performer should accommodate himself to those with whom he plays.—No unity of tone, no dignity of deportment.—I have seen heroes throw themselves flat on their bellies, and sometimes walk on their knees. I have seen indecency carried so far by the performers, that an actress has appeared under a simple covering of flesh-coloured taffety, fitted to the symmetry of the body from head to foot. I have seen, under the names of the most distinguished characters of antiquity, low-bred girls placing themselves in the most disgusting attitudes, stamping with their feet, and continually striking their arms against their sides, leaning on the men, and acting with the most revolting familiarity. I have been deafened with noise and ranting ; and to finish the matter, the pit have cried out bravo !

‘ It is not my duty to determine whether the public or the actors of the present day are deceived, or whether the public or the actors of my time were deceived ; but I may be allowed to observe, that

there is no vestige of resemblance between the one and the other.'
Vol. ii. p. 111.

The second volume also contains a curious account of the connection between mademoiselle Clairon and the margrave of Anspach, and concludes with an excellent letter of advice for the general conduct of a newly married female friend.

The translation of the work is respectably performed; and the contents of the volumes, upon the whole, are so much superior to those of many other *apologies* for the lives of theatrical ladies, that the work will, we doubt not, obtain the favour of the public.

Walpoliana. 2 Vols. 8vo. 9s. Boards. Phillips.

THE table-talk of a man of extensive research and ready expression, enlivened by a fund of anecdote, drawn from acute observation, and numerous connexions with those who have been actors in the higher scenes, must always interest and entertain. We are, therefore, greatly indebted for this elegant bouquet to the present editor, who has carefully separated the weeds, too common in similar collections, and retained only the flowers distinguished for their beauty, their perfume, or some more valuable qualities. The sketch of the life of Horace Walpole, prefixed, is written with judgement and discrimination. Some parts of it we will first notice, and then add different specimens of the lively sallies, or the grave apophthegms.

This little lounging miscellany aspires to the singular praise of being beneath all criticism:

“For who would break a fly upon the wheel?”

It is, in most instances, a mere transcript of literary chit-chat, sent to the press in the original careless and unstudied expression. Horace Walpole was not one of those who regard conversation as an exercise of gladiatorial talents, or who study moral maxims, and arrange *bours-mots*, to be introduced into future colloquies. Complete ease and carelessness he regarded as the chief charms of conversation. To have employed therefore a more elevated style, or more formal arrangement, in these trifling pages, would have been so far from an improvement, that it would have destroyed their genuine effect. Buffon has remarked, that a man's clothes are a part of the individual animal, and pass into the idea of the character. As this work walks forth in *deshabille*, it will afford a more faithful resemblance, than if it were pranked in velvet and gold lace.'
Vol. i. p. i.

Mr. W. with a fastidious superiority, disdained the fame and the character of an author; a contempt seemingly misplaced. His biographer attempts to justify his sentiments in this respect.

‘Nor need it be concealed that, like Gray the poet, he was averse to the degraded imputation of being an author. By soliciting mock subscriptions for works, never, thank heaven! to be published, and by other mean and devious devices, the character of author had, about the time of his birth, incurred considerable contempt. The fashion of the court, under the first and second George, must also have had its weight with a young man of fashion, the son of their favourite minister; and one such expression as that of the late duke of Cumberland to the late Mr. Gibbon*, would have effectually stifled all Mr. Walpole’s literary exertions.

‘In another point of view, the character of author was beneath Mr. Walpole’s pretensions. Ancient pedigree, high birth from a family to which nobility was the more dear, as it was the recent reward of superior merit, continual motion in the first spheres of life, the respect and deference paid to his father and family by all the pride and all the wealth in the land, were considerations which few minds could have overcome; and it is no wonder that the very name of Walpole was considered as an inalienable inheritance of fame, which the dubious celebrity of an author might have endangered, but could not have increased. The whig aristocracy, to which Mr. Walpole belonged, never yielded to the tory aristocracy in the claims of family pride and ambition: the favourite idol, Power, was equally adored by both; the radical difference was on what pedestal to place it, on popular liberty, or popular slavery. Mr. Walpole’s fashionable life, and repeated residences at Paris, fostered these inborn ideas; and the celebrity of lineage continued, unsuspectedly, to maintain a weight far superior to the mean and modern glory of talents.’ Vol. i. p. xii.

The remarks on literary forgery, suggested by the questionable appearance of the *Castle of Otranto*, are just, and, on another occasion, might deserve a transcript. At present we are fully engaged with Mr. Walpole himself.

‘Mr. Walpole was of a benignant and charitable disposition, but no man ever existed who had less of the character of a patron. He has somewhere said that an artist has pencils, and an author has pens, and the public must reward them as it happens. He might have added, in strict character, that posts and pensions, and even presents, were the allotted and eternal perquisites of persons of quality—the manna of the chosen people.

* ‘Soon after Gibbon published his last volumes, he attended at the duke’s levee, who saluted him with this elegant flattery, “What! Mr. Gibbon, still scribble, scribble?”’

‘As to artists, he paid them what they earned; and he commonly employed mean ones, that the reward might be the smaller. The portraits in the Anecdotes of Painting disgrace the work; and a monument consecrated to the arts is deeply inscribed with the chilling penury of their supposed patron. Yet no one was more prone to censure such imperfections in the productions of others.

‘As to authors, it would be truly difficult to point out one who received any solid pecuniary patronage from Mr. Walpole. His praise was valuable; but the powers of his voice were not extensive, and never called forth distant echoes. Chatterton could not expect what neither Gray, nor Mason, nor other favourite men of genius, had ever seen. With an income of about five thousand pounds a year, a mere pittance for a person of his birth and rank, it is no wonder that poverty prevented him from ever giving fifty pounds, or even five, to any man of talents; for he considered an ascetic life as very beneficial to the mental powers. Modesty also forbade his making presents, or doing any essential services, to artists or authors, who might perhaps, in their idle emotions of gratitude, have proclaimed the benefits received. This he avoided by silently transmitting his money to the bank, that he might cut up fat in a rich and titled will; or by laying out on some breviary, or bauble of the days of queen Bess, what might have saved genius from despair, might have invigorated the hand of industry, and have secured the purest and most lasting of all kinds of reputation, the celestial fame of goodness and beneficence. Had the house of Medici, his favourite family, been contented with their opulence and their gallery, we should never have heard of Lorenzo the Magnificent, nor of Leo, the patron of letters. It was not the selfish cloud, but the scattered shower, that awoke the flowers of applause.’ Vol. i. p. xxxv.

The description of the private life of Mr. Walpole is interesting and pleasing; but we will not cull from the parterre every flower which may attract our notice. We will rather make some selections from the work itself. As we have scarcely yet left the man, we will first transcribe an affecting letter, on his accession to his late title.

‘Dear Sir, As I am sure of the sincerity of your congratulations, I feel much obliged by them; though what has happened destroys my tranquillity; and if what the world reckons advantages, could compensate the loss of peace and ease, would ill indemnify me, even by them. A small estate, loaded with debt, and of which I do not understand the management, and am too old to learn; a source of law-suits amongst my near relations, though not affecting me; endless conversations with lawyers; and packets of letters every day to read and answer; all this weight of business is too much for the rag of life that yet hangs about me; and was preceded by three weeks of anxiety about my unfortunate nephew, and

a daily correspondence with physicians, and mad doctors, calling upon me when I had been out of order ever since July: such a mass of troubles made me very seriously ill for some days, and has left me, and still keeps me, so weak and dispirited, that, if I shall not soon be able to get some repose, my poor head or body will not be able to resist. For the empty title, I trust you do not suppose it any thing but an incumbrance, by larding my busy mornings with idle visits of interruption, and which, when I am able to go out, I shall be forced to return. Surely no man of seventy-four, unless superannuated, can have the smallest pleasure in sitting at home in his own room, as I always do, and being called by a new name.

‘It will seem personal, and ungrateful too, to have said so much about my own *trist* situation, and not to have yet thanked you, sir, for your kind and flattering offer of letting me read what you have finished of your history; but it was necessary to expose my condition to you, before I could venture to accept your proposal, when I am so utterly incapable of giving a quarter of an hour at a time to what, I know by my acquaintance with your works, will demand all my attention, if I wish to reap the pleasure they are formed to give me. It is most true that, for these seven weeks, I have not redde seven pages, but letters, states of accounts, cases to be laid before lawyers, accounts of farms, &c. &c. and those subject to mortgages. Thus are my mornings occupied: in an evening my relations, and a very few friends, come to me; and when they are gone, I have about an hour, to midnight, to write answers to letters for the next day’s post, which I had not time to do in the morning. This is actually my case now; I happened to be quitted at ten o’clock, and I would not lose the opportunity of thanking you, not knowing when I could command another hour.

‘I would by no means be understood to decline your obliging offer, sir. On the contrary, I accept it joyfully, if you can trust me with your manuscript for a little time, should I have leisure to read it but by small snatches, which would be wronging, and would break all connexion in my head. Criticism you are * — — — — and to read critically is far beyond my present power. Can a scrivener, or a scrivener’s hearer, be a judge of composition, style, profound reasoning, and new lights, and discoveries, &c.? But my weary hand and breast must finish. May I ask the favour of your calling upon me any morning when you shall happen to come to town; you will find the new old lord exactly the same admirer of your’s, and your obedient humble servant, HOR. WALPOLE.’

Vol. i. p. xviii.

The sentiments of Mr. Walpole we shall prefer in our transcripts, and consequently extract the following anecdotes, which occur early in the work.

* ‘An overstrained compliment is omitted.’

‘ I am no admirer of Hume. In conversation he was very *thick*; and I do believe hardly understood a subject till he had written upon it.

‘ Burnet I like much. It is observable, that none of his facts has been controverted, except his relation of the birth of the Pretender, in which he was certainly mistaken—but his very credulity is a proof of his honesty. Burnet’s style and manner are very interesting. It seems as if he had just come from the king’s closet, or from the apartments of the men whom he describes, and was telling his reader, in plain honest terms, what he had seen and heard.

‘ I have always rather tried to escape the acquaintance, and conversation, of authors. An author talking of his own works, or censuring those of others, is to me a dose of hypecacuana. I like only a few, who can in company forget their authorship, and remember plain sense.

‘ The conversation of artists is still worse. Vanity and envy are the main ingredients. One detests vanity, because it shocks one’s own vanity.

‘ Had I listened to the censures of artists, there is not a good piece in my collection. One blames one part of a picture, another attacks another. Sir Joshua is one of the most candid; yet he blamed the stiff drapery of my Henry VII. in the state bed-chamber, as if good drapery could be expected in that age of painting.’
Vol. i. P. 22.

‘ At Strawberry Hill, 19th Sept. 1784, Mr. Walpole remarked that, at a certain time of their lives, men of genius seemed to be *in flower*. Gray was in flower three years, when he wrote his odes, &c. This starting the idea of the American aloë, some kinds of which are said to flower only once in a century, he observed, laughing, that had Gray lived a hundred years longer, perhaps he would have been in flower again. Sir Charles Hanbury Williams bore only one blossom; he was in flower only for one ode.

‘ Next evening, about eleven o’clock, Mr. Walpole gave me the *Mysterious Mother* to read, while he went to Mrs. Clive’s for an hour or two. The date was remarkable, as the play hinges on an anniversary *twentieth of September*.

——“ but often as returns
The twentieth of September,” &c.

This odd circumstance conspired with the complete solitude of the Gothic apartments, to lend an additional impression to the superstitious parts of that tragedy. In point of language, and the true expression of passion and feeling, the new and just delineation of monastic fraud, tyranny, and cruelty, it deserves the greatest praise. But it is surprising that a man of his taste and judgement should have added to the improbability of the tale, instead of mellowing it with softer shades. This might be cured by altering one page of

the countess's confession in the last act.—The story, as told in Luther's Table Talk, seems more ancient than that in the Tales of the Queen of Navarre.

' On Mr. Walpole's return, he said he had printed a few copies of this tragedy at Strawberry Hill, to give to his friends. Some of them falling into improper hands, two surreptitious editions were advertised. Mr. W. in consequence desired Doddsley to print an edition 1781, and even caused it to be advertised. But finding that the stolen impressions were of course dropped, he ordered his not to be issued, and none were ever sold.' Vol. i. P. 27.

We will transcribe some more anecdotes, without selection.

' Dr. Robertson's reading is not extensive: he only reads what may conduce to the purpose in hand; but he uses admirably what he does read. His Introduction to the History of Charles V. abounds with gross mistakes. In mentioning the little intercourse among nations, in the middle ages, he says a prior of Cluny expresses his apprehensions of a journey to St. Maur. He supposes the prior's simplicity a standard of the mode of thinking at that time! In many other instances he has mistaken exceptions for rules. Exceptions are recorded, because they are singular; what is generally done escapes record. A receipt may be given for an extravagantly dear book, even now; but that does not imply that books are now very uncommon.

' Value of an oath.—A Norman was telling another a great absurdity as a matter of fact. "You are jesting," said the hearer. "Not I, on the faith of a Christian."—"Will you wager?"—"No, I won't wager; but I am ready to swear to it."

' Strange error.—A tract of Father Paul has been recently published (his *Opinione toccante il governa della Rep. Veneziana*, Londra, 1788, 8vo.), with a pompous preface, saying that this invaluable work is now printed from an undoubted MS. This thing was printed a century and a half ago!

' Apt quotation.—Here is an antiquarian book for you! I have been dipping into it to my sorrow. Most of them are narcotic, but this is irritating; for who can bear insolence, mixed with false reasoning on false foundations? I took down Lucretius to look at a quotation, and an applicable passage caught my eye. I have marked it:

—"In fabrica si falsa est regula prima,
Normaque si fallax notis regionibus exit,
Et libellâ aliqua si ex parte claudicat hilum,
Omnia mendose fieri, atque obstipa necessum est,
Prava, cubantia, prona, supina, atque absona testâ,
Jam ruere et quædam videantur velle, ruantque
Prodita judiciis fallacibus omnia primis." Vol. ii. P. 50.

‘ Murder of Mountfort.—Mr. Shorter, my mother’s father, was walking down Norfolk-street, in the Strand, to his house there, just before poor Mountfort the player was killed in that street, by assassins hired by lord Mohun. This nobleman, lying in wait for his prey, came up and embraced Mr. Shorter by mistake, saying, “ Dear Mountfort !” It was fortunate that he was instantly undeceived, for Mr. Shorter had hardly reached his house before the murder took place.

‘ History.—There are three kinds of history all good : the original writers ; full and ample memoirs, compiled from them, and from manuscripts, with great exactness ; and histories elegantly written and arranged. The second step is indispensably necessary for the third ; and I am more pleased with it than with the third. It has more of truth, which is the essence of history.

‘ Daughters of Orleans.—The duke of Orleans, regent of France, was too familiar with both his daughters, afterwards duchesses of Modena and Berry. In consenting to the marriage of the latter, he is said to have bargained for a day or two of her company every week. When I was in Italy, in my youth, I went to a ball at Reggio, and was placed next the duchess of Modena. This circumstance, and my being known as the son of the English minister, engaged me to say something polite, as I thought, to the duchess. I asked her the reason why she did not dance. She answered, that her mother always said she danced ill, and would not allow her to join in that diversion. “ I suppose,” replied I, in complete innocence, “ that your mother was jealous of you.” Her face was all scarlet in an instant, and she seemed ready to sink into the ground. I very hastily withdrew, and took my politeness along with me.

‘ New mode of drowning.—Talking of an acquaintance, who was going to Ireland in very rainy weather, Mr. Walpole observed, that he ran a risk of being drowned *from above*.’ Vol. ii. P. 96.

‘ Oppositions.—Our opposition-parties seldom form a regular battalion. Even the leaders have often detached views. To form a firm array, even the common soldiers should be valued by the chiefs, and have their encouragements and rewards. The scaffolding is neglected after the house is built ; but the necks of the builders may be hazarded by neglecting it before.

‘ Booksellers.—The manœuvres of bookselling are now equal in number to the stratagems of war. Publishers open and shut the sluices of reputation as their various interests lead them ; and it is become more and more difficult to judge of the merit or fame of recent publications.

‘ Politics.—In England political faction taints every thing ; it even extends to literature, and the arts. We do not inquire if the

production have merit, but whether the author be whig or tory. Height of absurdity ! If a work interest me, I care not for the author's politics, any more than I care about the colour of his clothes.

' We have also a kind of court fashion, even in literature ; and this was never carried to such a height as now. The most poisonous slanders are propagated, the most crooked arts employed, to injure the credit of those who follow the obnoxious tenets of our Miltons, Lockes, and Addisons !

' Palatinate.—Louis XIV. after the death of Colbert, could not endure that his ministers should be men of talents. He wished to have all the fame of his government.

' The affair of the destruction of the Palatinate originated with Louvois. When the king received the first intelligence that his orders had been executed, he was with madame Maintenon. He sent for Louvois, and was so enraged at his presumption in sending orders so ruinous to his royal character, that he seized the poker, and was only prevented by madame Maintenon from proceeding to the utmost violence.' P. 116.

In the Appendix we meet with a list of the books printed at Strawberry Hill, some letters, and other literary curiosities. On the whole we are highly pleased with this collection ; and we only regret that it is not more extensive.

An Essay on Practical Musical Composition, according to the Nature of that Science and the Principles of the greatest Musical Authors. By Augustus Frederic Christopher Kollman. Folio. Dale. 1799.

IN our examination of a production of the same author *, which seems to contain the germ of the volume before us, we found in it so much well-digested science, and useful practical knowledge, that we sincerely recommended it to the notice of musical students.

This work, like the former (to which it seems a second volume), is methodically arranged, being divided into chapters, and numbered sections, which facilitate reference, and point out connection and consistency of doctrine.

No extracts can be given from a work of this kind, as the whole chain of practical harmony is so united that it cannot be broken into single links with any advantage to the writer or the reader. A single rule in a system would be like a single star in the universe. We can only inform our readers of the subjects of the chapters, which seem to contain all that a musical student can fairly expect to find in a single volume.

* See our XVIIIth Vol. New Arr. p. 88.

In the 1st chapter, Mr. Kollman speaks of the length, modulation, character, and number of parts of a composition, whether for voices or instruments: in the 2d chapter he treats of solos and sonatas of different kinds; in the 3d, of symphonies for an orchestra, or adapted to few instruments, or even a single harpsichord or piano-forte; in the 4th, of concertos, cadences, &c.; in the 5th, 6th, and 7th, of fugues, single and double; in the 8th and 9th, of canons, their construction and resolution. In the two last-mentioned chapters all the mysteries of this elaborate species of composition are explained, and illustrated with admirable examples, from the greatest masters.

In the 10th chapter, the writer treats of vocal music, including airs, recitatives, and choruses, with or without instrumental accompaniments.

The 11th chapter relates to instrumental music. The subject of this chapter should seem to have been exhausted in treating of sonatas, concertos, and symphonies; but here the author gives the student the compass and genius of the several instruments in present use, whether their tones are produced by wind; as the organ, flute, hautbois, bassoon, trumpet, or horn; by stringed instruments without a bow; as the piano-forte, harp, &c.; or with a bow, as the violin, tenor, and violoncello; or by percussion, as the kettle-drum. In this chapter he gives instructions for combining instruments in the formation of a band or orchestra, in a theatre or great concert, and of a military band in the open air. This useful chapter terminates with remarks on the construction and component stops in an organ, and rules for composing pieces for that most noble of instruments. Young organists will find much instruction in this part of the chapter.

The 12th chapter concerns style and national music. Here our author explains the distinctions of the church style, or sacred music; of the theatrical style, or opera; and the chamber style, or music for private concerts and domestic use. In speaking of national music, he gives the names and measure of the different tunes for dancing, from the allemande to the waltz, country dance, and ballad.

In exhibiting this sketch of an extensive plan, and allowing it to be well executed, we bestow on the work no inconsiderable eulogium. We meet with nothing to censure in the doctrine; but, had Mr. Kollmann been a native of this country, we should not have tolerated his language; and even as a foreigner, writing in English, and for English readers, we often lamented that he had not applied to some intelligent English friend to naturalise the style.

MONTHLY CATALOGUE.

HISTORY, POLITICS, &c.

Historical and Philosophical Memoirs of Pius the Sixth, and of his Pontificate, down to the Period of his Retirement into Tuscany; containing curious and interesting Particulars, derived from the most authentic Sources of Information, concerning his Private Life, his Disputes with the different Powers of Europe, the Causes which led to the Subversion of the Papal Throne, and the Roman Revolution. Translated from the French. 2 Vols. 8vo. 12s. Boards. Robinsons. 1799.

WE have already * presented to our readers the substance of this work in our review of the original. We are pleased to see it in an English dress, as our countrymen may learn from it to form a juster notion of the papal government and the decline of its influence in catholic courts, than protestants have usually entertained. The translation seldom departs from the spirit of the original.

A Brief Account of the Subversion of the Papal Government, 1798. By Richard Duppa. Second Edition. 8vo. 7s. Boards. Robinsons. 1799.

The manner in which the former edition of this work, appearing under the title of Journal (see our XXVth Vol. New Arr. p. 147), was received, is a sufficient proof of the interesting nature of the subject. This edition is enriched by a reduced plan of Rome, from Nolli's magnificent map, and an excellent map of the ecclesiastical state, from that of Boscovich. As these are considerable improvements of the work, we hope that the early purchasers have not been forgotten, and that care has been taken to strike off a sufficient number of these maps to give them an opportunity of completing their copies. The other improvements consist in the translation of official papers, and a few additions to the body of the history.

Secret Anecdotes of the Revolution of the 18th Fructidor; (September 4th, 1797;) and New Memoirs of the Persons deported to Guiana, written by themselves: forming a Sequel to the "Narrative of General Ramel." Translated from the French. 8vo. 4s. sewed. Wright. 1799.

To those who have perused the interesting narrative of general

* See Crit. Rev. New Arr. Vol. XXVI. p. 534.

Ramel *, this volume will communicate little additional information. Of the scenes through which the unhappy objects of this revolution were hurried, enough was learned from that account to satisfy the most eager curiosity. The sequel is, as we might expect, the narrative of the barbarity of the French against their countrymen. It seems astonishing that, where power was so unstable, each should in his turn be anxious to gratify a momentary revenge against the inferior party. Thus they all indulged the vilest passions of the human heart; for no being in nature is so contemptible as the wretch in power who exerts his malice against the innocent or even against the guilty prisoner before his trial. The horrid crimes that have been committed in all nations will probably lead their respective legislatures to punish all the agents of government who concur in the practice of confining a prisoner in any manner beyond what the security of his person requires, or who withhold from him those comforts and conveniences of life which may reasonably be allowed to him; and the prison will then be no longer a disgrace to civilised society.

Observations on the Union, Orange Associations, and other Subjects of Domestic Policy; with Reflections on the late Events on the Continent. By George Moore, Esq. (of Lincoln's Inn) Barrister at Law. 8vo. 2s. Debrett. 1800.

'When I write, I dip my pen in my heart,' says this learned barrister at law. We would recommend to him the use of an ink bottle, and the grey-goose quill will be employed not only less painfully but more profitably to himself in copying rebutters and surrebutters. His heart-blood being wasted on this pamphlet, it is natural that he should, in every page, be thinking of himself; and so much egotism, in so small a compass, has rarely fallen under our notice. The arguments in favour of the union have not the merit of novelty; nor are they arranged in a manner likely to make a very forcible impression. There is much declamation about French manners and principles; and, in speaking of the army of France, the writer descends to the appellation of *bare-breeched*, though it is well known that our troops from Holland speak highly in praise of the clothing, food, discipline, and courage, of the enemy with whom they contended. The French are not only a bare-breeched people, according to this author, but a nation of hair-dressers; fond of babbling the 'jargon of an impious philosophy.' Amidst a great quantity of common-place, some good observations on the evil tendency of the Orange clubs attracted our attention; but, whether the learned barrister has judged rightly of the illegality of their meetings, we will not, without the usual fee, take upon ourselves to determine. In his usual tone, in the first person, he comes at once to the point.

I assert roundly, that, by an express act of parliament, all Orange clubs are illegal meetings, and all persons tendering the Orange oath

* See Crit. Rev. New Arr. Vol. XXVII. p. 330.

are guilty of felony, and liable to transportation for life.' So says the barrister of Lincoln's inn; and he who is fond of round assertions may indulge his fancy by purchasing, at so cheap a rate as two shillings, many more of this lawyer's opinions.

Some Objections to "A Method of increasing the Quantity of Circulating Money upon a new and solid Principle." By A. H. 8vo. 6d. Arch. 1799.

A strange plan for increasing the *circulating medium* of the country agitated the money dealers of the city; and the national debt was to be turned into a mine of wealth richer than the mountains of Potosi. Against this plan the writer of the present pamphlet offers, 'with the utmost diffidence,' several unanswerable objections, which we will not here transcribe, as the plan was too absurd to deserve so much attention. The ground of it, the pretended want of a circulating medium, is removed by the following just remark.

'It is very difficult to assent to what you have assumed, that there is at this time any insufficiency in the "quantity of circulating money," when we see enough to carry on a more extensive and enlarged commerce, both wholesale and retail, than this country ever before experienced;—also enough to pay a much larger revenue than was ever before collected—enough to answer a much wider and more liberal spread of beneficence to the poor than was ever known—enough to supply the demands and habits of far more expensive individual establishments, both domestic and commercial, than were ever before indulged in;—and, in addition to all these, a further very large quantity kept in reserve for the supply of loans to any extent.—On all these grounds I conceive the plan to be unnecessary.' P. 14.

Campaign of General Buonaparte in Italy, in 1796-7. By a General Officer. Translated from the French by T. E. Ritchie. With a Narrative of the Operations of the French Armies on the Rhine, &c. 8vo. 8s. Boards. Crosby. 1799.

We formerly reviewed this work in the original *. The translator has given it a more regular form, as a narrative, than it before could boast: but he may be thought to have rendered it less authentic in point of document; for he has consolidated the accounts of the same battle, written by different officers, without a proper notice of the variations of statement.

The 'Narrative of the Operations of the French Armies on the Rhine,' is compiled from the dispatches of the various commanders. It is written with perspicuity; and, though it is not enlivened with many remarks, some of those which are introduced are judicious.

* See our XXIIIrd Vol. New Arr. p. 545.

RELIGION.

A Discourse, delivered at Rotherhithe Church, May 26, 1799, for the Benefit of the Royal Humane Society, instituted for the Recovery of Persons apparently dead, great Numbers of whom were present on the Occasion. By the Rev. T. Haweis, LL.B. &c. 8vo. 1s. Chapman.

This discourse was published at the request of the society, and is therefore dedicated to its august patron, the president, and other members. Those who, by desiring the publication of this discourse, marked it with their approbation, have, we think, evinced their discriminating judgement; for it is an excellent discourse, equally fitted to meet the eye of the philosopher and the Christian. In the former part of it, Dr. Haweis presents us with ingenious chemical and anatomical suggestions; whilst the concluding part is more peculiarly devoted to pious and evangelical reflections.

In condemning the abuse of philosophical inquiries, and the presumption of vain *sciolists*, he takes occasion to show the admirable connection which subsists between true philosophy and divine revelation. As a Christian minister, he is the firm advocate of the latter, whilst he is not one of those who think it necessary to support it by degrading the utility of the former.

There are truths which reason could never discover, nor the most exalted intelligence adequately comprehend, which are supported by the most assured conclusions of moral evidence, and contain nothing contrary to its soundest principles; and these we must be content to receive from a source superior to reasoning or experiment. Revelation is the sun, science but the torch. Nor let men disdain to be indebted to the spirit of wisdom and revelation, or suppose it any degradation of their mental powers, *to be taught of God*. If the consciousness of the contracted sphere of their intelligence and researches, did not abash the pride and self-conceit of minute philosophers, at least they should be so modest as to admit the weight of authority due to men, whom they profess to revere, and before whom they shrink into insignificance. Newton, Locke, Boyle, Maciaurin, were decided advocates for the Bible: as fully assured of the existence of spirit as of matter, they neither brutalised the man, nor exploded the existence and agency of God.' P. 11.

The general style of this discourse claims commendation: it is not only perspicuous, but is, in some parts, elegant and energetic. The preacher takes the opportunity of being the advocate of an institution deservedly popular, and of having many of the affecting objects of resuscitation before him, to make an interesting appeal both to the judgement and feelings of his hearers on behalf of this excellent charity.

An appendix is added, which contains some useful instructions for the resuscitative process, and also a selection of some important cases.

Three Discourses on the Lord's Supper: 1. On the Design of the Institution, and the Advantages to be derived from an Attendance upon it. 2. On the Perpetuity of the Ordinance. 3. Objections to an Attendance on the Lord's Supper considered and answered. With an Appendix, containing Animadversions on a Letter upon this Subject, which appeared in Number 32. of the Monthly Magazine, &c. &c. By S. Parker. 12mo. 15s. Johnson. 1799.

These discourses contain the usual arguments for attending the Lord's Supper, and a refutation of the ill-founded notions of those who think that a particular preparation is necessary for communion in this more than in other religious services, or are deterred from communion by a misinterpretation of the words of St. Paul on eating and drinking unworthily. On the subject of the perpetuity of the ordinance, the author seems most deficient; and we advise him to study this point with greater attention. We were surprised to find him unacquainted with the common customs of the Jews on the blessing of the bread and wine; for our Saviour followed that custom when he appropriated this rite to himself; and the Jews retain the custom of blessing the bread and the wine, though they do not receive these elements with the same views as Christians.

The Universal Restoration exhibited in a Series of Dialogues between a Minister and his Friend. Comprehending the Substance of several Conversations that the Author had with various Persons, both in America and Europe, on that interesting Subject; wherein the most formidable Objections are stated, and fully answered. By Elhanan Winchester. The fourth Edition, revised and corrected, with Notes critical and explanatory, by W. Vidler. 8vo. Parsons. 1799.

The doctrine of an eternity of torments shocks the feelings of every humane and generous mind. Is it the doctrine of Scripture, or is it not? The question is well answered in the work before us. The fate of the impenitent sinner remains to be determined in the future life; and we may rest satisfied that the God of all the earth will do right. But to those who wish to examine this subject more attentively, we may recommend the perusal of these dialogues, which, with due allowance for prolixity, will afford useful information.

Predestination calmly considered from Principles of Reason, in Consistency with the Nature of Things, and the Scriptures of Truth, in a Series of Letters to a Friend. To which are added, Answers to Seven Queries on Predestination. By W. Tucker. 12mo. 2s. Button.

Philosophical disputes on liberty and necessity have, in the minds of many serious persons, either obscured the Christian doctrine of predestination, or produced the rejection of it. Mr. Tucker was once among the rejectors of it; and, because he then thought it

contrary to reason, he esteemed it scarcely possible for a good man to believe it. The study of the Scriptures, however, inspired him with different sentiments; and he is now one of the warmest champions for that doctrine which he would have destroyed. A spirit of piety pervades his composition; and though he sometimes wanders from his subject, we can pardon his deviations for the excellence of the matter with which the work abounds.

The Lord protecting Great Britain for his own Name's Sake. A Sermon preached at the Lock Chapel, and at St. Mildred's Church, Bread-Street, on Thursday, Nov. 29, 1798, the Day of the late General Thanksgiving. By Thomas Scott, Chaplain of the Lock Hospital. 8vo. 1s. Mathews.

A pious Christian will see the hand of the Lord in all parts; but he will be cautious of referring every event to a particular act of Providence in favour of a peculiar people. Besides, the enumeration of political events in a sermon tends to draw the mind from higher concerns; and particular care should be taken, in a house dedicated to religious worship, to separate spiritual from temporal subjects. Mutinies, naval victories, rebellions, are strange topics for a sermon. In the perusal of this discourse one observation struck us, on which we will leave our readers to make their own reflections. 'A consistent Christian will be pained to hear of *Britain's ruling the waves*; for he knows that the Lord alone possesses the sovereign authority over the sea and the dry land, and gives dominion to whom he pleases, and for what term he pleases.'

Public Worship considered and enforced, by Joseph Kinghorn. 12mo. 6d. Button. 1800.

This is a good practical discourse. One part of it we particularly recommend to our readers, if any there are who, in a place of worship, have the habit of doing any thing which may divert the attention of the audience from religious concerns.

'In a place of worship,' this writer properly observes, 'the least we can do is not to disturb others. There are too many who make disturbing noises in various ways, which are severely felt as grievances by those around them, and they do not endeavour to break themselves of such habits. They ought, however, to recollect, that needlessly to interrupt their brethren is rudeness at least; that they lay themselves open to remarks they would by no means relish were they to know them; for who can expect that those who are disturbed should not censure? And if the matter was but considered and attended to by each, the evil would be cured. Ought the worship of God to be a noisy scene, to which people cannot attend with comfort? It may be said, why are such trifles mentioned? Because they are so often complained of as real evils. Would men take the hint, there would be no occasion to notice them; let them exercise a little common sense and reflection, and the business is done.' P. 31.

MEDICINE, &c.

Medical Cases and Remarks. Part I. On the good Effects of Salivation in Jaundice arising from Calculi. Part II. On the free Use of Nitre in Hæmorrhagy. By Thomas Gibbons, M. D. 8vo. 3s. Boards. Murray and Highley. 1799.

The first part, on the good effects of salivation in jaundice from calculi, was published in the first volume of the Annals of Medicine; and some additional cases, in support of this practice, are subjoined. The second part, on the good effects of nitre in hæmorrhages, is not peculiarly interesting, since this remedy is generally known to be one of the most efficacious in active bleeding of every kind. Dr. Gibbons gives larger doses than other practitioners, but he does not so often repeat them. A frequency of small doses, however, would be more useful.

An Account of the Plague which raged at Moscow, in 1771. By Charles De Mertens, M. D. &c. Translated from the French, with Notes. 8vo. 2s. 6d. Rivingtons. 1799.

It is uncommon for a translator not only to give the substance of his original in a much smaller compass, but even to improve it. Dr. Mertens' work is now both an useful and respectable publication, which will be found of greater value, if this fatal scourge should ever again reach us, which, however, is improbable. That the yellow fever is the plague, as the translator supposes, we cannot admit. From a comparison of his account with that which Dr. Rush gave of the former disorder, we consider the fevers, in their appearance, progress, and cure, as essentially different. This we think it necessary to point out, with a view of removing, at least, one source of the apprehension of the return of the plague.

A few Practical Remarks on the Medicinal Effects of Wine and Spirits; with Observations on the Economy of Health: intended principally for the Use of Parents, Guardians, and others intrusted with the Care of Youth. By William Sandford, Surgeon. 12mo. 2s. 6d. Cadell and Davies. 1799.

The author has properly characterised his work in his motto—

‘Non nova, sed nove dicere.’

In reality, it contains some good rules, sufficiently well known, in new and attractive language. We hesitated about the prohibition of wine to children; but perhaps the author is right; and, if it be an error, it is the safest, as the quantity can with difficulty be regulated. We know it, from experience, to be a vulgar error, that, during severe exercise, wine or spirits should be freely taken. The man who uses much exercise should, in general, live well; but, during extraordinary exertions, he ought to be abstemious. We

once asked a general officer, who had seen much service, whether, after a severe march in a hot day, the soldier who drank frequently, or not at all, suffered least. He replied that, in general, it was more safe to refrain; but that, if a person should be determined on drinking, he ought to take little more than sufficient to wash the mouth.

Some Observations on the Bilious Fevers of 1797, 1798, and 1799.

By Richard Pearson, M. D. &c. 8vo. 1s. 6d. Seeley. 1799.

The fever, described by Dr. Pearson, is the bilious remittent, usually of autumn, degenerating sometimes into continued fever, and occasionally into intermittent. It was evidently of an intermitting nature, though the bark, as is not unusual in the bilious fevers of this climate, disagreed, if given before the intermissions were regular, or before the latter stages, or when the fever assumed a continued form. On the whole, the description is clear and accurate, and the practice judicious. The necessity of purging is admitted; but, if we should suggest a doubt, which we do with becoming deference, it would be, whether this discharge might not advantageously have been carried a little farther.

Syllabus of a Course of Lectures on Chemistry. By A. and C. R. Aikin. 8vo. 1s. Johnson. 1799.

This syllabus contains a clear account of the outlines of the science, and gives a strong presumption in favour of the author's correct and extensive knowledge of the subject—consequently, of the utility of the intended lectures.

EDUCATION.

Eléments de la Grammaire Espagnole; avec un Cours de Thèmes, des Règles sur la Prononciation, une Liste des Verbes Irréguliers, et des Extraits des meilleurs Ecrivains Espagnols. Par M. Josse.

Elements of Spanish Grammar, with a Series of Themes, Rules of Pronunciation, a List of Irregular Verbs, and Extracts from the best Spanish Writers. 8vo. 5s. 6d. sewed. Dulau. 1799.

After a preliminary survey of Spanish literature, M. Josse begins his grammatical career with rules of pronounciation, more precise than those which we have seen in some former works of the kind. He proceeds to the different parts of speech, and gives a clear view of each. He then exhibits a gradation of themes, referring to a great number of rules which accompany the former details. These themes are well calculated for the improvement of the learner. They are followed by a copious list of irregular verbs; and the volume terminates with extracts, in prose and verse, from the works of distinguished Spanish authors. This grammar, upon the whole, is well executed; and the labors of M. Josse will, we hope, be rewarded with encouragement.

The Discovery of America; for the Use of Children and Young Persons. Translated from the German of J. H. Campe. With a Map and Plates. 12mo. 3s. 6d. Boards. Johnson. 1799.

From the discovery of America is formed an amusing tale, adapted to the capacities of children. A father tells the story, and is occasionally interrupted by the questions of his children, which lead to many interesting remarks. We recommend this work to parents and teachers who wish for the union of amusement with instruction.

A Mirror for the Female Sex. Historical Beauties for Young Ladies. Intended to lead the Female Mind to the Love and Practice of Moral Goodness. Designed principally for the Use of Ladies' Schools. By Mrs. Pilkington. Ornamented with thirty-four Engravings, beautifully cut on Wood. 12mo. 3s. Boards. Vernor and Hood.

This is an elegant selection of examples from history, in support of the precepts for good conduct, which the writer introduces in a manner calculated to amuse as well as instruct the younger part of the female sex. We wish that references had been sometimes made to the works from which her lessons are derived, that young minds might be inspired with a fondness for real history, instead of vitiating their taste by an unbounded attachment to the frivolity of modern novels. Thus the beautiful histories of Joseph and Ruth might have been a sufficient ground for putting the Bible into the hands of her readers, who would find them related in that work with an interesting simplicity which few modern writers can equal, and perhaps none can surpass. We may add, that it would be an useful exercise for a young lady to give an account of the histories above-mentioned to her governess, and then to compare her own abridgement of them with that of Mrs. Pilkington. Thus her taste would be gradually formed, and she would learn to derive pleasure from the best of books.

The Natural History of the Year: being an Enlargement of Dr. Aikin's Calendar of Nature. By Arthur Aikin. 12mo. 3s. Bound. Johnson.

This elegant little work has already received the approbation of the public; and the additions made by the son to his father's original production increase its value. It may be used with advantage in boarding schools, as it will in an easy and pleasant manner lead young persons to remark the changes of the year, and enable them to derive enjoyment from a variety of objects which now, through the prejudices of education, are suffered to pass unnoticed.

The Moralist; or, Amusing and Interesting Dialogues, on Natural, Moral, and Religious Subjects, calculated to afford Rational and Improving Entertainment to the Ingenious Youth. By the Author of Hamlyn, &c. 12mo. 1s. 6d. West and Hughes. 1799.

A well-designed little book, with much for the information, but we fear not quite enough for the amusement of children.

Cours de Lectures Graduées pour les Enfants de six, sept, et huit Ans.
Par M. l'Abbé Gaultier.

A second Course of Progressive Lessons for Children of the Age of six, seven, and eight Years.* 6 Vols. 12mo. 14s. 6d. sewed. Elmsley. 1798-99.

These volumes we may safely recommend as containing good instructions expressed in familiar language. They chiefly consist of narratives, dialogues, and grammatical exercises.

A Present for a little Boy. 12mo. 1s. Darton and Harvey.

This is a good present for a little boy, though the language is sometimes beyond his probable comprehension.

P O E T R Y.

Nil Admirari; or, a Smile at a Bishop; occasioned by an hyperbolical Eulogy on Miss Hannah More, by Dr. Porteus, in his late Charge to the Clergy. Also, Expostulation; or, an Address to Miss Hannah More. Likewise, Duplicity, or The Bishop; and Simplicity, or The Curate: a Pair of Tales. Moreover, an Ode to the Blue-Stocking Club. And, finally, an Ode to some Robin Red-Breasts in a Country Cathedral. By Peter Pindar, Esq. 4to. 2s. 6d. West and Hughes. 1799.

Peter has rarely produced a work with more genuine point than the present. The hyperbolical compliment of the bishop of London to miss Hannah More furnished him with a fruitful subject.

‘ Some years ago, I saw a female race;
The prize a shift—a Holland shift, I ween;
Ten damsels, nearly all in naked grace,
Rush’d for the precious prize along the green.

‘ Sylvia, a charming lass (who, if an air
And face had been permitted to contend,
Had carried all before her) luckless fair!
Was to her sister racers forc’d to bend.

‘ When Orson mounted on a goodly mule,
Whose love for Sylvia to her cause inclin’d him,
In spite, ye Gods! of ev’ry racing rule,
Whipp’d up the damsel on the beast, behind him.

‘ Then off he gallop’d, pass’d each panting maid,
Who mark’d the cheat with disappointed eyes;
Soon brought her in, unblushing at his aid,
And for his fav’rite boldly claim’d the prize.

* See our XXIVth Vol. New Arr. p. 230.

' O say, has nought been very like it, here?
 Did no kind swain his hand to Hannah yield—
 No bishop's hand to help a heavy rear,
 And bear the nymph triumphant o'er the field? P. 24.

One of the happiest points is in the following stanza:

' Though Hannah's prose present us nothing new—
 Though Hannah's verse be lame, insipid stuff;
 Some fable critic, in some kind review,
 Shall give the little paper-kite a puff.' P. 17.

The characteristic manner and *morality* of this writer are more visible in the lines upon 'outrageous virtue,' than in any other part of the poem.

' Miss Hannah's piety we all admire!
 Her life a field of Alpine snow so white!
 And what our good opinion must inspire,
 With bishops she could talk from morn to night.
 ' Oh, had good Hannah been not so severe
 On each young victim of her tempting bloom!
 Instead of sarcasm dropp'd a pitying tear,
 And with a beam of comfort cheer'd her gloom!
 ' I cannot drag the nymph to grinning day;
 I cannot curse the nymph of yielding charms:
 Instead of casting the poor girl away,
 Lord! I would rather clasp her in my arms!
 ' Hang on her lip, bestow the generous kiss;
 Catch the pure drop that leaves her liquid eye:
 And gently chiding the unlicens'd bliss,
 Reclaim the beauteous mourner with a sigh.
 ' O think of love, ye ladies of hard hearts!
 Lo, Nature weaves it close in ev'ry cranny!
 Ev'n from old women rarely it departs,
 The subject sweet of many a shaking granny.
 ' Ev'n judges for their gravity rever'd,
 I've seen upon *crim. con.* with passion gape;
 With wanton questions wag the watering beard,
 Point the hot eye, and chuckle at a rape.
 ' Prudery, I hate the hag, whose breath would blight
 The opening buds of gentle May and June;
 Blest to spread darkness, like the cloud of night,
 That hangs, a dirty malkin, on the moon!
 ' Oh, be the wounded prude who dares reprove,
 And furious charge the feeble maid or dame,
 A nymph, who, cautious of the torch of love,
 Has never singed her honour at its flame!' P. 20.

The ode to the robin red-breast unites poetry and humour.

' Sweet minstrels of the sounding choir,
Your ditties soothe, delight, inspire;
That wake the echoes from their deep repose;
Soft echoes dying through the dome,
(As though from spirits of the tomb)
Soon as your voices sink in plaintive close!

' Again, O! lull me with your lay,
And let it never die away.

How welcome rise your hymns to Heav'n,
In gratitude so simply giv'n!

Celestials smile upon your songs of praise:

For to the chaste angelic ear

The grateful voice is ever dear,

But loath'd the sounds that Affectation brays;

And yet how many a voice, and pipe, and chord,
Brays to the praise and glory of the Lord!

' Hark! hark! what rude discordant sounds!

A jail broke loose!—a pack of hounds!

No, 'tis a bishop, dean, and bawling boys!

What uproar wild! The wolves of Thrace

Howl to the moon with sweeter grace;

Ev'n Lybia's lions make not half the noise.

What human brain the thunder bears!

A kingdom for a pair of patent ears!

' Yet while they deal these direful sounds;

Din that disturbs, affrights, astounds;

How merciful is Heav'n, to bear the bother,

And not knock one thick scull against the other!" p. 55.

Albio-Hibernia; or, the Isle of Erin. A Poem. By John Joseph Stockdale, Jun. 4to. 1s. Stockdale. 1799.

A very loyal poem showing the evils of rebellion—that Blaney, an Irish labourer, was seduced to join the French—that he was made prisoner, and was on the point of being hanged (but here the merciful poet interferes, and procures a reprieve for him)—that the rebels were at length completely crushed, and that an union will probably take place. Mr. Stockdale has treated of these topics in very decent rhymes.

Emma; or, the Dying Penitent. A Poem. By Charles Letts, Jun. M. L. L. S. 4to. Richardson. 1799.

The author's intentions are good; but we do not admire his poetry. The concluding lines will enable the reader to appreciate it.

'In mournful silence see the bier draws nigh,
 To that long home, where all life's trav'lers rest;
 Onward the bearers move, while many a sigh,
 Bursts from a parent's agitated breast!
 'Twas Emma's corse borne to an early grave!
 Follow'd by Alcon and his weeping friend.
 The tend'rest tear of pity Alcon gave;
 Which seal'd the sorrows of her hapless end.
 When 'cross the church-yard path in pompous pride,
 A splendid retinue in haste repair;
 'Twas perjur'd Henry led a beauteous bride,
 Nor dream't that Emma's lifeless form was there!
 But soon the dreadful tidings reach'd his ear,
 Like one aghast the base betrayer stood;
 His bosom heav'd with guilt, remorse, and fear,
 While horror-froze the current of his blood!
 Three times he groan'd, then drooping hung his head,
 For sighs of sorrow fill'd his breast with pain,
 His guilty spirit, struck with terror, fled—
 Lifeless he sunk—never to rise again!—
 Deep in one grave the hapless pair were laid,
 Beneath one tomb in silent peace to rest;
 While drooping willows, with their foliage, shade
 The sad remains of innocence oppress'd.
 And oft while pleasure slumbers on its bed,
 Those whom the sweets of solitude revere,
 By gentle pity's sacred guidance led,
 Here pay the grateful tribute of a tear!" P. 39.

D R A M A.

La Pérouse, a Drama, in two Acts. From the German of Augustus Von Kotzebue; by Benjamin Thomson. 8vo. 1s. Vernor and Hood. 1799.

This piece displays less genius than many of Kotzebue's dramas; and it has little morality to recommend it. This author always delights to imagine extreme cases, and thus place our feelings in opposition to the received ideas of right and wrong. *La Pérouse* (surely the memory of this respected and unfortunate man should not have been thus buffooned) is, in this play, discovered on a desert island, with a savage wife and a son whom she had borne to him. A ship arrives, bringing his French wife in search of him, with a son whom he had by her. The business is settled (for *la Pérouse* himself is like Macheath in the opera) by his European brother-in-law, not indeed in Kotzebue's usual way, though perhaps he does not wish us to believe the possibility of the Platonic plan in which they agree.

' *Cla.* How!—Do you still feel anxious to revisit our degene-
 CRIT. REV. VOL. XXVIII. Feb. 1800. R

rated country? Would you there swim with the tide of blood, or vainly strive to stem it?—After having been so long driven from one part of the world to another, have you not yet learnt the value of peace and tranquillity? I have—and were you to promise me hoards of wealth, I would rather fly to the naked summit of mount Caucasus than take a share in a revolution, which, were it even just, will sow the seeds of death and discord, that posterity may reap a crop of freedom manured by the corpses of their ancestors. Yes, I am an egotist. I wish to enjoy life, and without peace there can be no enjoyment. I have already hoisted the white flag, and to-morrow am I resolved to sail for England, whither my wife fled with you and my children. There I will take on board all who are dear to us, and load my vessel with every thing necessary for us in this retired abode.—Doubtless I shall find artificers enough, who are willing to sail to the land of peace, for innumerable emigrants are wandering without a home. I will leave you, at present, all I can spare, with which you must be content till I return! If wind and weather be favourable I shall not be long absent. We will then found a colony, like the Greeks, when they fled from Egypt, and who knows whether, after the expiration of a few thousand years, we may not be as famous as Inachus or Cecrops?

‘*Mal.* [*Caressing him.*] Good man! I don’t understand all you say, but I understand that we are to live here together.

‘*Per.* Clairville, you possess the happy gift of combining a cool understanding with a warm imagination. I agree to your proposal with delight, and if Adelaide—

‘*Ade.* Alas, brother!

‘*Gla.* Well, sister! Will you make yourself a widow, and beg with your children in Europe from door to door? Shall Pérouse return with you to be butchered in the land which gave him birth?—Here dwells security—here reigns superfluity—here love and peace invite your stay.

‘*Ade.* Peace! where shall I find it?

‘*Per.* Alas! she wishes to die.

‘*Gla.* A mere consequence of illness. Our rude fare at sea has affected her blood; for I cannot, will not conceive that an ignoble jealousy of her husband’s benefactress—

‘*Mal.* [*Turning to Adelaide with reserve and affection.*] I have prayed for you and myself—let us be sisters.

‘*Ade.* Sisters! [*Seems for a moment buried in reflection.*] Sisters!—Good girl! you awake in me a consoling thought. Yes. Sisters let us be, if this man will be our brother. As we cannot share him, neither of us must possess him. We, as sisters, will dwell in one hut—he, as our brother, in another. He will assist us in educating our children. During the day we will form one happy family, and the evening shall part us. The mothers shall remain with their children—the father in his hut.—Do you consent to this, Malvina—and you, Pérouse?

- ' *Mal.* Willingly, if I may but see him.
 ' *Per.* With all my heart, if you be thereby satisfied.
 ' *Cla.* Brother, I wish you joy. The treaty is concluded. Take each other's hands, and ratify it by a warm embrace.
 ' *Adc.* [*Goes towards La Pérouse with outstretched arms.*] A sister's embrace.
 ' *Cla.* As you please. I don't dispute about expressions.
 ' *Mal.* My friend! my brother!
 ' *Por.* [*Holding them both in his arms.*] My sisters!
 ' *Cla.* [*Creeping to Malvina.*] My mother is happy.
 ' *Hen.* [*Hanging on Adelaide.*] My mother smiles again.
 ' *Cla.* The paradise of innocence! P. 38.

The Happy Family, a Drama, in five Acts. From the German of Augustus Von Kotzebue, by Benjamin Thompson, 8vo. 2s. Vernor and Hood. 1799.

A miserably intricate and confused play, with no scene of prominent merit—

— monstrum nullâ virtute redemptum
A vitiis.

The Widow, and the Riding Horse. A Dramatic Trifle; in one Act. By Augustus Von Kotzebue. Translated from the German by Anne Plumptre. 8vo. 1s. Symonds. 1799.

We have already noticed one translation of this stupid piece.

Sir John Butt: a Farce. In two Acts. 12mo. Edinburgh.

A more vile compound of nonsense and vulgarity it was never our duty to censure.

N O V E L S, &c.

Godfrey de Hastings; a Romance. 3 Vols. 12mo. 10s. 6d. sewed. Lane.

This romance exhibits a picture of the days of chivalry, and of the manners of the English during the reign of the third Edward. A tedious sameness is too prevalent in the volumes, though it must be allowed that some parts are pleasing and even interesting. The language is affected rather than elegant, and pompous rather than precise or correct: in the latter quality, indeed, it is so deficient, that common words are frequently misapplied; and the name of the heroine may be mentioned as an instance of pseudography that would disgrace a child, *Phillipa* being invariably substituted by the writer for *Philippa*.

Cordelia; or a Romance of Real Life; by Sophia King. 2 Vols. 12mo. 6s. sewed. Lane. 1799.

This is a gloomy tale, not very probable in its incidents, and not

very interesting in its progress or attractive in its style. The morality also is sometimes inconsistent with the prevailing ideas of female virtue. For instance, *Virtue*, it is said, upheld the heroine in the frowning tempest, though she had recently lived in a commerce of illicit love.

The Legacy; a Novel. 2 Vols. 12mo. 6s. sewed. Lane. 1799.

Those readers who are fond of tales of sanguinary horror, who wish to have spectres conjured up before them, and to dive into the mysteries of castles and abbeys, will not be highly entertained with a performance unsuitable to their taste. Nor will those who derive pleasure from well-described scenes of common life reap much gratification from the perusal of the *Legacy*, as it is a work of little merit, though it may beguile some hours which might otherwise prove tedious.

Contradictions; or, Who could have thought it? A Novel, from the French. By John Hemet. 2 Vols. 12mo. 7s. sewed. Earle and Hemet. 1799.

A work which may amuse a reader in those idle moments when he is not disposed to exert either his feelings or his judgement.

Count di Novini; or, the Confederate Carthusians. A Neapolitan Tale. 3 Vols. 12mo. 10s. 6d. sewed. Robinsons. 1799.

A novel inartificial in story, rude in character, and coarse in dialogue.

MISCELLANEOUS LIST.

The Portentous Globe: an Enquiry into the Powers solicited from the Crown, under an Act of 39 Geo. III. intituled, "An Act, enabling his Majesty to grant a Charter of Incorporation" to certain Persons, under the Style of the "Globe Insurance Company;" containing Observations on the Tendencies of such Grant, and on the Effect of Charter on Commercial Undertakings; recommended to the Consideration of the Bankers of the Metropolis, and to the Country Bankers of Great Britain, &c. &c. By George Griffin Stonestreet, Esq. 4to. 2s. 6d. Walter. 1800.

Among the evils to which the calamities of the present times have given rise, few require more the patient investigation of the legislature than that unbounded spirit of speculation, and that rapacious ardour of monopoly, which have infected the higher ranks of the commercial world. We are happy to see that the judges of the court of king's bench have already expressed so decisive an opinion upon these subjects, which may be the means of stopping in their career those unprincipled men, far worse than highwaymen and swindlers, who, depending upon the extent of their capitals, do not scruple to monopolise any article, and think themselves entitled to

the respect of the community, though their ill-gotten wealth is derived from the ruin or distress of thousands of industrious families. As an instance of the wildness of speculation, the Portentous Globe is brought under our notice; and a more portentous object has not presented itself in Great-Britain since the time when the South-Sea bubble corrected, as might have been supposed, the credulity and the avarice of the nation. Some projectors, observing the profits of various companies of insurance, formed the bold design of uniting all their powers under one firm, and, by the addition of others of a very extensive nature, of making their society the lord paramount in almost every pecuniary concern. They were to grant insurances on lives, on buildings, merchandise, farming stock, and all other property at home or abroad, to buy or sell annuities for lives or on survivorship, or post-obits, &c. to grant money, payable at future periods, to receive deposits of funds for tontine and similar societies, to act as treasurers for benefit or friendly societies, to make provisions for the widows and children of the clergy, and for poor superannuated clergymen, to receive deposits on account of members of the industrious classes of society, and allow interest on the deposits according to the terms specified between the receiver and lender of the deposits; that is, to be universal pawnbrokers. Such an all-grasping plan may be well called the Portentous Globe; and it may create some surprise that the legislature should entertain it one moment; yet application was made for a charter for this mis-shapen monster, and it was on the point of establishing itself on a solid foundation in the metropolis. The lure of the investment of 300,000*l.* out of the subscriptions, and of 700,000*l.* more out of half of the profits in the purchase of the land-tax, served, perhaps, to veil the iniquitous parts of the scheme from the penetrating eye of the minister; but too many societies were attacked to permit such a design to be carried into execution, otherwise than by surprise. On application to the sovereign, and the just remonstrances of the attorney and solicitor general, the charter, which had obtained the previous sanction of parliament, was very prudently refused.

The various ill consequences that would have followed from the establishment of this monster, are pointed out in the publication before us. We wish that the writer had really acted up to the words of his preface, and, in 'disclaiming the honours of literary composition,' had abstained from the attempt 'to decorate his observations with the embellishments of style.' He forgot, among his metaphors, his stories, and his poetical quotations, that there are various ways of writing on a subject, and that if this is of the class in which

'Ornari res ipsa negat; contenta doceri,'

his own good sense was sufficient for the purpose; and, if 'the inspired author' of whom he speaks, is right in asserting that

'So vast is art, so narrow human wit,'

he might have consulted his own genius better in confining himself to the sphere of science, and leaving others, who aim at 'the honours of literary composition,' to wander in the fields of imagination. We concur with him in all that he has said of the injustice and the mischief of the Portentous Globe; but, if it were requisite to turn the projectors into ridicule, we should have advised him, as application had been made to the learned in the law for judgement and eloquence, to see some wit of Swift's school for a few genuine traits of humour and pleasantry.

Reflections on the Clergy of the Established Church. 8vo. 1s. 6d.
Cadell and Davies.

The writer is a friend to the established church and to its clergy. He points out, with a disposition not too censorious, some failings incident to humanity, which in the present times are peculiarly to be guarded against; and among the duties which he particularly exhorts the clergy in general to discharge, we were pleased to observe family prayer, an attention to the reading of the service of the church, and to the delivery of the sermon, which, he properly adds, ought to be always of the preacher's composition. In the last point we heartily concur with him, and also in his reprobation of 'the abstracted and metaphysical doctrines of moral philosophy, which now too frequently supply food for our pulpits.' There is a difference between the style called methodistical, and the energetic eloquence which may arise from sensibility, cultivated and kept within due bounds by a good education, and a due regard to scriptural truths. The want of making that distinction frequently leads the younger clergy into an error, on which this writer makes judicious remarks,

Two Biographical Traits: I. Observations on Mr. Holliday's Life of William late Earl of Mansfield: II. Thoughts on the judicial and political Life and Character of the said Lord Chief Justice of the Court of King's Bench. Illustrated with a Variety of Notes and References. By an ancient Member of the Inner Temple. To be comprised in two Volumes, and published in four Parts. Vol. I. Part I. 8vo. 4s. sewed. Murray and Highley. 1799.

The miserable incompetency of Mr. Holliday as the biographer of the earl of Mansfield, has been noticed in our Review for January, 1798. In the author of these Observations, Mr. H. has met with an acrimonious commentator, who hunts his inaccuracies from page to page. We could not speak favourably of Mr. Holliday's work; but with equal justice we must observe that this ancient member of the Inner Temple discovers all the garrulity, without any of the wisdom of age. Of such a *farrago* as the present publication, it may be said that it accords with the fitness of things, and that the biographer and his commentator are *par nobile fratrum*.

Letters of a Traveller, on the various Countries of Europe, Asia, and Africa; containing Sketches of their present State, Government, Religion, Manners, and Customs; with some original Pieces of Poetry. Edited by Alexander Thomson, M. D. 8vo. 7s. Boards. Wallis.

This volume contains a rapid and superficial account of the principal states of Europe, Asia, and Africa. Except in some of the letters on Europe, there is little which cannot be found in the common geographical compilations.

We have heard of travellers who, without leaving their homes, have ingeniously contrived to gratify the curiosity of inquisitive readers by accounts of distant regions. We suspect that the traveller, whose letters are here given to the public, has, in many instances, performed his journeys by the *fire-side*; we do not however deny that several of the European descriptions exhibit the lively features of personal narrative. Of the poetry which is occasionally introduced we cannot speak favourably; and we wish that a frivolous panegyric on Julius Cæsar, and a Philippic against Hannibal, in the account of the Alps, had been omitted.

The Welch Indians; or, a Collection of Papers, respecting a People whose Ancestors emigrated from Wales to America in the Year 1170, with Prince Madoc (300 Years before the first Voyage of Columbus), and who are said now to inhabit a beautiful Country on the West Side of the Mississippi. Dedicated to the Missionary Society by George Burder. 8vo. 1s. Chapman.

The title-page sufficiently explains the nature of this little pamphlet. Madoc's voyage has already attracted the notice of the poet; and we should rejoice with Mr. Burder, if the industry of the Missionary Society should be directed to the discovery of our trans-atlantic brethren.

A Letter to three converted Jews, lately baptised and confirmed in the Church of England. By the Rev. William Jones, M. A. &c. 1s. Rivingtons. 1799.

Three Jews are said to have been converted to the Christian religion; and it is certain that they have been baptised and confirmed. The last ceremony was performed by the bishop of London, who is in this letter styled 'one of the best of bishops;' but the church into which the Jews have been introduced does not receive so high a compliment. It is styled 'as found a part of the church of Christ in its profession as is to be found this day upon earth. I wish we might say as much for its discipline.' The chief object of the letter is to teach the new Christians the mode of converting their brethren according to the flesh, by showing them that the rites of their religion and records of their history were signs only of the great events to be fulfilled by our Saviour's mission. The author might have presented his system to the public in a better form; and he in-

juries his cause when he styles the Turks Jewish heretics, and descends to such ribaldry as to assert that 'our unitarians are of the same stock, and ought to be circumcised.'

The Escape. A Narrative, from the German of Augustus Von Kotzebue. By Benjamin Thompson. 8vo. 2s. 6d. Vernor and Hood. 1799.

'He who has been entertained by *Trenk's romance*, and has shuddered at the sufferings of *La Tude*, will not find the escape of *Pignata* less interesting.' So says the author, but not with truth. If it be the narrative of a real escape from the Inquisition, Kotzebue, by not announcing it as such, has deprived the reader of the chief source of interest. If, as we suspect, it be a fictitious tale, there is little merit in copying from what is here called *Trenk's romance*.

The History of the Amtsrath Gutman, written by himself. Published by Adolphus Baron Knigge. Translated from the German, 12mo. 3s. 6d. sewed. Vernor and Hood. 1799.

This work has been translated with the laudable design of showing the English the real character of the writings of Baron Knigge; a man who, by the credulity or falsehood of professor Robison and the abbé Barruel, has been represented as an enemy to all establishments. In the book itself we discover nothing to censure in principle, and nothing to praise in execution. The translator's language, we may add, is full of inaccuracies.

Comfort to Aristeus: or, a few useful Hints in the Management of Bees, so as to render Honey and Wax a cheap and plentiful Commodity, preserve the Lives of those useful Animals, and open a new Source of Industry and Wealth to the Gentlemen and Farmers, new and profitable. 8vo. 6d. Printed for the Author.

With many deviations from grammar and orthography, we have found useful instruction in this little work, and would recommend it as 'a new and profitable new source of industry and wealth.'

An Appendage to the Toilet: or an Essay on the Management of the Teeth. Dedicated to the Ladies. By Hugh Moises, M. D. 12mo. 2s. 6d. Hookham and Carpenter.

An useful little appendage, full of good advice, which may be attended to with advantage, though it has little novelty. As the author has informed us in a note, we may repeat, that his tincture is a solution of the pyrethrum with astringent gum (gum kino) in proof spirit.

ERRATUM.

In the last page of our last Number, line 16, for *Miller*, read *Milner*.

